

this has not been sold, I require the full price, but he does not recover a small price by a large (equivalent) whether he[less or clever they adhere to their bargain

10 Who buys this, my Indra, with ten milch kine? when he shall have slain (your) foes' then let (the purchaser) give him again to me

11 Glorified (in the past), glorified, Indra, at present, satisfy thy worshipper with food, as rivers (are filled with water) lord of horses, a new hymn has been made for thee * may we, possessed of chariots, be ever diligent in thy praise

SUKTA IV (XXV)

THE deity *Rishis* and metre as before

What friend of man, or worshipper of the gods, deserving the friendship of Indra, has to day enjoyed (it)? or what offerer of the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

2 Who has revered with (subtile) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him)? who desires the society of Indra? who his friendship? who his fraternity? who (has recourse) to the sage Indra for protection?

3 Who solicits to day the protection of the gods? who glorifies the *Adityas*, Aditi, light? of whose effused libation do the *Aswins*, Indra, Agni, drink, at will, propitiated by his praise?

* *Jyotir*, but the commentator explains it water, *Jyotir* udakam.

4. May Agni, the bearer of oblations, grant him felicity, and long behold the rising sun, (in the dwelling of him) who says, let us offer libations to Indra leader (of rites), the friend of man, the chief leader amongst leaders.

5. Him neither many nor few can molest: may Aditi grant him infinite happiness: the performer of pious acts is dear to (Indra): dear to Indra is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

6. This hero, Indra, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the presenter of the libation: he is not the kinsman, nor friend, nor relative of him who offers no oblation (to him): he is difficult to access, and the punisher of him who repeats not (his) praise.

7. (Indra), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth: destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

8. The most exalted, the most humble (invoke) Indra, the middle (classes) invoke Indra; those going, those stopping, (invoke) Indra, those dwelling at home, those going to battle, (invoke) Indra; men needing food invoke Indra.

SUKTA V. (XXVI)

THE deity of the three first stanzas is said to be either Indra Paramâtma: in the first case the *Rishi* is Vâmadeva, in second Indra; the deity of the other verses is the *Syen* Hawk: Vâmadeva is the *Rishi*; the metre is *Trishtubh*.

I HAVE been Manu and Surya: I am the wise *Ri*,
Kakshivat: I have befriended Kutsa the son of Arjuni,
I am the far-seeing Usanas; so behold me.¹

2. I gave the earth to the venerable (Muni).²
have bestowed rain upon the mortal who presents (obla-
tions); I have let forth the sounding waters: the gods
obey thy will.

3. Exhilarated (by the *Soma* beverage) I have des-
troyed the ninety and nine cities of Sambara; the
hundredth I gave to be occupied by *Divodusa* when I
protected him, *Atithigva*, at his sacrifice.

4. May this bird, *Maaruts*, be pre-éminent over
other hawks, since with a wheelless car the swift-winged
bore the *Soma*, accepted by the gods, to Manu.³

1 This and the two following verses are attributed either to Indra or to Vâmadeva: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal existence: through the eye of supreme truth I am every thing, paramârthyadrishtyâ kritsnam aham asmitarthah; we have here, therefore, the basis of the pantheistic vedânta.

2 The text has only *âryâya*, the scholiast supplies Manave

3 Achakrayâ wadhayâ is explained, chakrarashitena rather with a car without wheels. the text has havyam, but the scholiast says this is a metonymy for the *Soma*, which, as we have before seen, page 71, note 3, is said to have been brought from heaven by the *Gâyatri*, in the form of a hawk: according to *Sâyana* we are to understand here by the hawk the Supreme Spirit, Parabrahma, but, this seems to be the notion of a later day.

5. When the bird intimidating (its guardians), carried off from hence (the *Soma*) it was at large : (flying) swift as thought along the vast path (of the firmament) it went rapidly with the sweet *Soma* plant, and the hawks thence acquired celebrity in this world.

6. The straight-flying hawk, conveying the *Soma* plant from afar ; the bird, attended by the gods, brought resolute of purpose, the adorable, exhilarating *Soma* having taken it from that lofty heaven.

7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices, and this being provided, the performer of many (great) deeds the unbewildered (Indra) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.



SUKTA VI. (XXVII)

be participant with thee for the sake of distributing brilliant wealth, and abundant food entitled to (our) commendation ¹

SUKTA IX (XXX)

THE deity, and *Rishi* as before, the metre is *Gayatri* except in the last stanza, in which it is *Anushtubh*

THERE is no one, Indra, superior to thee, no one more excellent (than thou), ² slayer of *Vritra*, there is no one, verily, such as thou art

2 Verily men are attached to thee as are all the wheels (to the body of the waggon) in truth thou art great and renowned

3 Verily all the gods, with thee (for) their strength have warred (with the *Asuras*), wherefore thou hast destroyed them by day and by night

4 In which (contests), for the sake of *Kutsa* and his allies thou hast stolen, Indra, the (wheel of the car of the sun) ³

5 In which (contests), thou singly indeed hast warred with all those opposing the gods thou, Indra, hast slain the malignant

¹ The phraseology is rather doubtful, *brīhaddivasya rāya* *ākīyasya dhāvan purukshoh* which is explained *mahaddipta* *asamanāt stutyasya bahvānasya dhanasya dano nimitta bhejanā-* *sa twām bhajamānā bhavema*, may we be enjoying thee for the sake of the gift of wealth of much food, every way commendable and very brilliant

² *Sāma Veda*, i 203 Benfey's text reads *uttaram* and *jyāyas* in the neuter, instead of *uttarā* and *jyāyān* in the masculine, as in the *Rich*

³ The text has *mushaya suryam* thou hast stolen the sun, but this is explained by *Sāyana* by the more usual legend

6 In which (contests), Indra, thou hast, for the sake of a mortal discomfited the sun, and has protected Etasa by (thine) exploits

7 Wherefore, slayer of Vritra, opulent Indra, hast thou thereupon become most incensed, and in consequence, hast slain the son of Danu (Vritra) in this firmament

8 Inasmuch Indra, as thou hast displayed such manly prowess thou hast slain the woman, the daughter of the sky,¹ when meditating mischief

9 Thou, Indra who art mighty, hast enriched the glorious dawn the daughter of heaven

10 The terrified Ushas descended from the broken waggon when the (showerer of benefits) had smashed it

11 Then her shattered waggon reposed (on the bank) of the *Vipās'* (river,) and she departed from afar

12 Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sindhu* when arrested (on its course)²

13 By valour thou hast carried off the wealth of Sushna, when thou hadst demolished his cities

14 Thou hast slain the slave Sambara the son of Kulitara, hurling him from off the huge mountain

15 Thou hast slain the five hundreds and thousands (of the followers of the slave Varchin, (surrounding) him like the felines (round the spokes of a wheel

16 Thou, Indra, who art *Satakratu*, hast made Paravri, the son of Agru, participant in sacred hymns

¹ The dawn extinguished by the ascendancy of Indra throughout the day

² *Sindhum vibālyam vitasthānam* whose youth was passed i.e. who was full of water *sampurna jalām* and *vitisthānam* stopping or being stopped *vigatabālyāvasthām*

17. The lord of acts, the wise Indra, has borne across (their difficulties), Turvasas and Yudu, when denied inauguration.¹

18. Thou hast slain at once those two *Aryas*,² Arna and Chitraratha, (dwelling) on the opposite (bank) of the *Sarayu*.

19. Slayer of Vritra, thou hast restored the (one who was) blind, the (other who was) lame, both abandoned (by their kin):³ (it is not possible, to, exceed the happiness that is given by thee.

20. Indra has overturned a hundred stone-built cities⁴ for, Divodas, the donor of oblations.

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races) for the sake of Dabhiiti.

1 *Apārayat*, he enabled to cross: according to the scholiast, he made them worthy to be inaugurated, or crowned which they were not at first, as the text implies by *asūātaraū*, not bathert; alluding to their exclusion, from the succession in favour of the youngest son Puru by their father Yayāti: see Vishnu Purāṇa, p. 414.

2 The scholiast renders *āryā-āryābhimānu*; *āryatwābhimānu*, presuming on their dignity as *āryas*, and being without any faith or devotion to Indra.

3 We have here another, and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, *Paravrij*, Vol. II. 243, verse 18, and note: here we have not only the dual, *jaḥitā* for *jaḥitau*, but also *dwi* for *dwaū*, the two, which agrees better with the still earlier allusion to the same defects in two different individuals; Vol. I. 100, verse 8, and note.

4 *As'manmayinām purāmām*; whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

22 Slayer of Vritra, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies)

23 When, indeed, Indra, thou excitest thy vigorous manhood, there is no one at the present time who may resist it

24 Destroyer of foes, may the divine Aryaman distribute thy precious wealth, (may) Pushan (bestow it), (may) Bhaga (bestow it), may the toothless deity bestow the desired wealth *

SUKTA X. (XXXI.)

The deity, *Rishi*, and metre as before, but verses three, four, and five are in a variety of *Gayatri*, termed *Pāḍānsūrit*, having seven instead of eight syllables in each of the three divisions

By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?

2 What genuine and most esteemed of the exhilarating justice of the (sacrificial) beverage may

1 The text has *vāmam pushā vāmam bhago vāmam devah karulati*, the triple repetition of *vāma*, *vananiyam*, *dhanam* would seem to separate not only Bhaga, but Karulati from Pushan, but if the last be rightly rendered by *krittadanta* or *adantaka*, the broken toothed, or toothless, it applies to Pushan the attribute has not occurred before, though the scholiast quotes the Veda for it, *Pushā prapishṭabhāgo adantaka hityādī* *śrutishu*. according to the Purāṇas, Pushan had his teeth knocked out by Virabhadra's followers at Dakṣha's sacrifice; *Viṣṇu Pur*, 67, note 6.

* This seems to be a popular stanza, it occurs twice in the *Sāma-Veda*, i. 169, 232; once in the *Yajush*, 27, 29, and once in the *Atharvan*, xx, 124, 1.

in-spirit thee to demolish the substantial treasures (of the foe).

3. Do thou the protector of us thy friends and praisers, be present with a hundred protections.¹

4. (Induced) by the praises of men, return like a revolving wheel to us, deponent (upon thy favour).

5. Thou comest in a downward (direction) to sacred rites, as if to thine own station : I glorify thee together with the sun.

6. When thy praises, and these sacred rites, Indra are addressed to thee, they first belong to thee and next to Surya.

7. Lord of holy acts, they call thee *Maghavan* the munificent, the resplendent.

8. And verily thou givest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence, nor resist the energies of thee opposing (them).

10. May thy hundred, thy thousand, protections, preserve us ; may all (thy) desires (be for our defence).

11. Select us, Indra, on this occasion, for thy friendship, for (our) welfare, for vast and splendid riches

12. Favour us, Indra, daily with infinite riches ; (protect) us with all protections.

13. With fresh protections, Indra, like a warrior, open for us those pastures filled with cattle.

14. May our chariot, Indra, foe-repelling, brilliant unailing, proceed (everywhere), possessing us of cattle and of horses.

¹ The same may be said of this and the preceding stanza ; they both occur in the other three Vedas, *Sāma-Veda*, 11, 32, 34 ; *Yajur-Veda*, 37, 40, 41 ; *Ātharva-Veda*, 122, 2, 3.

15 Surya make our fame exalted among the gods as (thou hast placed) the sky, the shedder of most copious rain, above (all other regions)

SUKTA XI (XXXII)

The deity *Āshvi* and metre as before.

INDRA slayer of *Vritra*, come to us quickly ¹ thou who art mighty, (come) with mighty protections

2 Wonderful Indra, wanderer at times (through space), thou art verily the granter of (our) desires, and doest what is marvellous for the protection (of those who are engaged, in wondrous works)

3 Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee

4 We, Indra, are along with thee, we zealously glorify thee do verily protect us all

5 Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable, irresistible protections

6 May we, Indra, be the friends of one like thee, possessed of cattle, allied (to him) for the sake of abundant food

7 For thou alone, Indra, art lord over food combined with cattle, therefore do thou grant us ample food

8 None change thy purpose Indra, object of laudation, when being praised, thou desirest to bestow wealth upon the praisers

¹ *Āsmākam arddham āsmāham samīpam* near to us *Mahidhara* explains *arddha* dwelling place *nivāsa* *desam*, or hall of worship *deva yajana* *desam* it is properly, a half whence *Bentley* renders it *septe* but this is merely inferential, like the interpretations of *Mahidhara* *Sāma Veda*, i 181, *Yajur Veda*, 33 65.

9. The *Gotamas* glorify thee, Indra, with praise, that thou mayest grant wealth, and for the sake of abundant food.

10. We proclaim thy prowess, whereby exhilarated (by the *Soma*), and having gone against them, thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, Indra, object of laudation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, Indra; bestow upon them food and posterity.

13. Although, Indra, thou art the common property, of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), Indra, give thee to us: guide thy horses towards us.

16. Eat (Indra) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

17. We solicit, Indra for a thousand well trained, swift-going horses, for a hundred jars¹ of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle; may riches come to us from thee.

19. May we obtain from thee, ten golden ewers for thou, slayer of *Vritra*, art a bountiful giver.

¹ *Khîrî*, a certain measure; by metonymy, a jar or ewer dross *kalâsa*, holding such a quantity: in modern use it is the name of a grain measure, equal to sixteen drosses, or about three *hathis*.

20 A bountiful giver art thou, Indra give bountifully to us, (give) not little, bring much, for verily thou desirest to give much

21 Verily thou art renowned amongst many as a bountiful giver, hero, slayer of Vritra, make us sharers in wealth

22 Wise Indra, I praise thy brown (horses), bestower of kine (who art) not regardless (of thy worshippers) ¹ with those two steeds terrify not our cattle

23 Like two puppets on an arranged, new, and slender stage, thy two brown (steeds) are brilliant at sacrifices ²

24 Thy two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a wagon drawn by) oxen, or going without (such) a conveyance

1 He naṣāt na pātayitah, stotrin avināsayitah kintu pālayitar, styartha, oh thou not casting down not injuring or destroying, those who praise that is cherishing them

2 Kaninakeva vidradhe naye [drupade arbhake naye and arbhake have their usual meanings new small, kaninake is explained by śālabhanjike dolls or puppets, vidradhe by vyudhe arrayed or arranged and drupade by drumākhyasthāne sthite standing on a place fixed termed either a tree or from a tree a plank or platform probably answering to a stage on which puppets were exhibited

ADHYAYA VIL.

ANUVAKA IV.

SUKTA I. (XXXIII.)

The deities are the Ribhus ; the *Rishi* is Vamadeva ; the metre is *Trishtubh*.

I SEND my prayer as a messenger to the Ribhus ; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation) ; for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.¹

2. When the Ribhus, by honouring their parents with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper).

3. May they who rendered them decrepid and drowsy parents, when, like two dry posts, again perpetually yong, Vaja, Vibhwan, and Ribhu associated with Indra, drinkers of the *Soma* juice, protect our sacrifice.

4. Inasmuch as for a year the Ribhus preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a year they continued its beauty, they obtained by their acts immortality.

5. The eldest said, let us make two ladles ; the

¹ As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods : if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

youngest said, let us make three Twashtri, Ribhus, has applauded your proposal

6 The men, (the Ribhus) spake the truth, for such (ladles) they made, and thereupon the Ribhus partook of that libation Twashtri, beholding the four ladles brilliant as day, was content

7 When the Ribhus reposing for twelve days, remained in the hospitality of the unconcealable (sun), they rendered the fields fertile, they led forth the rivers, plants shrung upon the waste, and waters (spread over) the low (places)

8 May those Ribhus who constructed the firm-abiding wheel conducting car, who formed the all-impelling multiform milch cow, they who are the bestowers of food the doers of great deeds, and dexterous of hand fabricate for us riches

9 The gods were pleased by their works, illustrious in act and in thought Vaja was the artificer of the gods Ribhukshin of Indra, Vibhwan of Varuna

10 May those Ribhus who gratified the horses (of Indra) by pious praise, who constructed for Indra his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle) like those who devise prosperity for a friend

11 The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but as gift of one) wearied out (by penance) ¹ Ribhus, who are so (eminent) grant us, verily, wealth at this third (diurnal) sacrifice

¹ Rite srāntasya sakhyāya is the phrase of the text Sāyanī says na sakhtwāya bhavanti devāḥ the gods are not through friendship srāntāt tapo yuktāt rite except one wearied of penance which would seem to apply to the worshipper, but ags he says etc srāntā ato daduḥ they wearied out, therefore gave

SUKTA II (XXXIV.)

1 THE deities, *Rishi*, and metre as before.

RIBHU, Vibhwan, Vaja, and Indra, do you come to this, our sacrifice, to distribute precious things, for the divine-word has indeed now desired 'the drinking' (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth,² be exhilarated, Ribhus along with the Ritus: the inebriating draughts are collected for you [as well as pious praise: do you confer upon us riches with excellent posterity,

3. This sacrifice, Ribhus, has been, instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men: before you have the propitiatory (libations) been placed, for Vajas, you are all entitled to precedence.

4. Now, leaders (of rites), the treasure that ought, to be presented is to be given to the mortal performing (the sacred rite), the offerer (of the libation) drink, Vajas, (drink), Ribhus; I present it to you at the third-solemn (diurnal) ceremony for your exhilaration.

5. Vajas, Ribhukshans, leaders (of rites), come to us eulogising exceeding wealth. these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

6 Sons of strength, come to this sacrifice, invoked

² *Drishant deva*: in the *Aitareya Bráhmam* it is said, *Pra-
japati* said to *Saritra*, these are fellow students; do thou drink
with them.

³ *Vidánsa jánmantah* is explained, *jantusya, devatra lak-
shatsya, devatra praptum jánantah*, knowing the statements &
&c &c.

with veneration - givers of precious things, associated¹ with Indra, with whom you are intelligent, participate in being gratified (by the libation), drink of the sweet *Soma* juice.

7. Sympathizing² in satisfaction with Varuna, drink Indra, the *Soma* juice ; drink it, thou who art entitled to praise, sympathizing with the *Maruts* : drink, sympathizing with the first drinkers, with the drinkers (at the sacrifices) of the *Ritús*,³ sympathizing with the protectresses of the wives (of the gods),⁴ the giver of wealth.

8. Ribhus, be exhilarated, sympathizing with the *Adityas*, sympathizing with the *Parvatas*,⁴ sympathizing with the divine Savitri, sympathizing with the wealth-bestowing (deities of the) rivers.

9 Ribhus, who by your assistance (gratified) the *Asvins*, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and

1 It is not easy to find an equivalent for *Sajoshâh*, although the sense is obvious enough : *sajoshâ Indra Varunena somam pîbhi*, is literally, *Indra, who art co-pleased with Varuna, drink the libation*, implying that they both derive the like satisfaction from the beverage which they imbibe together.

2 *Ritupâbhih* is explained, *rituyâjadhvaih*, the deities to whom the *Ritu* sacrifice is dedicated.

3 *Gnâspatnibhih* - *gnâ* is usually rendered the wives of the gods the compound is here explained *striâdâmpitâyitryah*, the female protectors of women : it may imply the goddesses, but there is no authority for such an interpretation.

4 *Parva tebhih*, *parvadbhih*, *parvanyarchyamânait-deva-viseshaih* - a sort of deities to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon, etc.

who, the all-pervading leaders (of rites), accomplished (acts productive of)¹ good results.

10. Ribhus, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

11. Ribhus go not away; let us not leave you (thirsting); (be present) unreplicated at this sacrifice; be exhilarated, deities, along with Indra, with the Maruts, and with (other) brilliant (divinities), for the distribution of wealth.

SUKTA III. (XXV.)

Deities, *Rishi*, and metre as before,

Come hither, sons of strength, sons of Sudhanwan; Ribhus, keep not away; may the exhilarating juices proceed to you at this sacrifice, after² the munificent Indra.

2. May the munificence of the Ribhus come to me on this occasion, (since) there has been the drinking

¹ *Svapatyāni chakruh*: according to the scholiast, *swapatana ādhanāni karmāni*, acts, the means of accomplishing their good offspring or consequences: according to *Sāyana* also the relative *ye* refers to the antecedent in the next verse, to *agrepāt*, they the first drinkers, the *Soma* being first offered at the evening sacrifice to the Ribhus.

² *Indram anu*, *Indram anustitya* or *anugamantus*: having followed, or may they come after, Indra; or it would be more consistent to render it, may they come after (you) to Indra, etc., see note 4, in the preceding page.

of the effused *Soma*, in consequence of one ladle having, been made fourfold by their dexterous and excellent work

3 You have made the ladle fourfold, and have said- (to Agni), assent (to the division) therefore have you gone, Vajas, the path of the immortals dexterous-handed Ribhus (you have joined) the company of the gods

4 What sort of ladle was that which by skill you have made four? now pour, forth the *Soma* for their exhilaration drink, Ribhus, of the sweet *Soma* libation

5 By your (marvellous) deeds you have made your parents young, by your deeds you have made the ladle (fit) for the drinking of the gods by your deeds, you have made the two horses the bearers of Indra, swifter than (an arrow from) a bow Ribhus, who are rich in (sacrificial) food

6 Distributors of food, Ribhus, showerers (of benefits), exhilarated (by the *Soma* draught), fabricate wealth, comprising all posterity for him who pours out for, your exultation the acrid libation at the decline of day

7 Drink, lord of horses Indra the libation offered at dawn the noon day libation is alone for thee, but (in the evening) drink with the munificent Ribhus, whom, Indra thou hast made thy friends by good deeds

8 Do you sons of strength, who have become gods by (your good deeds), soaring aloft in the sky, like falcons bestow upon us riches sons of Sudhanwan, you have become immortals

9 Dexterous handed, since you have instituted, through desire of good works, the third sacrifice which is the bestower of wealth, therefore, Ribhus, drink this, effused *Soma* with exhilarated senses

SUKTA IV. (XXXVI)

"The deities and *Rishi* as before; the metre is *Jagati*,
in the last verse *Trishtubh*

THE glorious three-wheeled car (of the Aswins made, Ribhus, by you, traverses the firmament without horses, without reins. great was that proclamation of your divine (power), by which, Ribhus, you cherish heaven and earth.

2. We invoke you respectfully, Vajas and Ribhus, to drink of this libation, for you are the wise sages who, by mental meditation, made the well-constructed undeviating car (of the Aswins).

3. Therefore, Vaja, Ribhu, Vishwan, was your greatness proclaimed amongst the gods, that you made your aged and infirm parents again young (and able) to go (where they would).

4. You have made the single ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortality amongst the gods; such acts, Vajas and Ribhus, are to be eagerly glorified.

5. From the Ribhus may wealth, the best and most productive of food, (come to me); that which the leaders (of rites) renowned together with the Vajas, have engendered; that which has been fabricated by Vishwan, and is to be celebrated at sacrifices; that which, deities, you protect, that is to be beheld.

6. He is vigorous and skilled in war, he is a *Rishi* worthy of homage, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom Vaja and Vishwan, whom the Ribhus protect.

7. An excellent and agreeable form has been

assumed by you (this is our own) praise Vajas and Ribhus be gratified (thereby), for you are wise, experienced, and intelligent such we make you known (to be) by this (our) prayer

8. Do you who are wise (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, Ribhus, riches and food, resplendent, invigorating, overpowering (foes), and most excellent

9 Gratified (by our worship) fabricate for us, on this occasion, progeny, and wealth, and reputation, with numerous adherents ¹ grant to us, Ribhus, abundant sustenance wherewith we may greatly exceed others

(the progeny) of Manu, for (the sake of) securing the prosperous course of days

2 May these sacrifices be (acceptable) to you in heart and mind. may to-day the sufficient (juices) mixed with butter flow to you the full libations are prepared for you may they, when drank, animate you for glorious deeds

3 As the 'offering' suited 'to the gods at the third (daily) sacrifice supports you, Vajas, Ribhukshans; as the praise (then recited supports you) therefore, like Manu, I offer you the *Soma* juice, along with the very radiant (deities) among the people assembled at the solemnity.¹

4. Vajins, you are borne by stout horses mounted on a brilliant ear, have jaws of iron, and are possessed of treasures sons of Indra, grandsons of strength² this last sacrifice³ is for your exhilaration.

1 Juive manushvat uparāsu vikshu yushme sachā bṛhaddiveshu somam: the meaning is not very clear. uparā is explained, those who are pleased or sport near the worship of the gods, devayajana samipe ramantah; tāsū vikshu-prajāsū, in or among such people; bṛhaddiveshu, Śāyana considers an epithet of deveshu understood

2 Vājinaḥ, the possessors either of horses or food, is here used somewhat irregularly for Vāja: ayahsiprā, according to the commentator, means as hard or strong as iron, ayprat, sārabhutapratāḥ kunishkāḥ suniskāḥ having good nishkas, a certain weight of gold, if not a coin.

3 The text has here the nouns in the singular, son of Indra, son or grandson of strength, and inconsistently follows with vah-voḥ, you, in the plural

4 Ityagriyam, agre bhavam, would mean the first, the preceding, but Śāyana explains it, tritiyam savanam, which is most consistent with the worship of the Ribhus.

5 We invoke you, Ribhukshans for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses¹

6 May the man whom you Ribhus and Indra, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice²

7 Vajas, Ribhukshans direct us in the way to sacrifice for you who are intelligent being glorified (by us) are able to traverse all the quarters (of space)

8 Vjas Ribhukshans Indra, Nísatyas command that ample wealth with horses be sent to men for their enrichment

SUKTA VI (XXXVIII)

THE deities of the first verse are Heaven and Earth of the rest

Dallitra the *Rishi* is Vāmadava the metre *Trishtubh*

TRISADASYU has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through your (favour, Heaven and Earth)³ you two have given a horse, a son,⁴ a weapon (for the destruction) of the *Dasjus* fierce and foe subduing

1 Such are the explanations of the epithets given to r̥iyam, wealth ribhum yujam, v̥jintamam, indraswantam sad̥śátamam, as̥vinam explained as in the text

2 Medhasátá so arvatá: perhaps a horse fit for the aswamedha is implied

3 They are not named in the text but the dual pron v̥im of you two is supposed to imply them

4 So S̥íyana explains the kshetrasm̐ of the text deriving them from kshetra, land urvara fertile soil and san to give why these should signify aswa and putra is not very obvious

2. And you two have given the swift *Dadhikra*,¹ the repeller of many (foes), the defender of all men, the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince.

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is to be known, puts to shame the adversary of the (pious man).²

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after a hungry hawk pouncing (upon his prey) : they call after him, hastening to obtain food, or a herd of cattle.³

1 *Dadhikrā*, or also read, *Dadhikrāvan*, is given in the Nighantu of Yāska amongst the synonymes of *aswa*, a horse the form is noted in Panini, III 2 67 according to Mahidhara on Rich 6, of Sukta vii Yajush, 23, 32, the etymology is *dadhi*, who bears, who carries his rider, and *krama*, to go according to the *Autareya Brāhmana*, iii 15 5, *Agni*, in the form of a horse, destroyed the *Asuras* by the desire of *Bharadvāja*.

2 *Vidathā nichikṛjat tiro aratim paryyāpa āyoh*, is explained *jāṭaryāṇi jāṭavyāṇi jānan*, *aramanam*, *aram*, *vā*, *tiraskaroti stotur-manushyasya*, knowing thing cognisable, who disgraces the opponent, or the foe of the man, the praiser.

3 *Śrāvaschāchchā pasumachchā yutham*, is explained *annam-kirttim vā pasumad yutham cha achchā abhilakshya gichchhantam*, *enim anukrosanti*, they call after him that is, *Dadhikrā*, going, having in view either food or fame, or a herd consisting of cattle. *Slyana* rests his interpretation on that of Yāska, Nir ii 24. perhaps the *anukrosanti* should be again supplied as applicable to the *pasumad yutham*.

6 And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots like an elegant (courser), friendly to man, decorated with a garland raising the dust, and championing his bit

7 And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick moving host of the enemy), going straight onward, and tossing up the dust, throws it above his brows

8 And the adversaries of that foe destroying steed, like (those) of the brilliant thunderbolt, are alarmed, for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible

9 Men praise the overpowering rapidity of that fleet (steed) who is the accomplisher (of the desires), of mankind, and, following him to battle, they have said, *Dadhikra* with (his thousands has gone forth against the foe

10 *Dadhikrî* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance may he, the giver of hundreds and thousands, associate these praises with agreeable (rewards),

SUKTA VII. (XXXIX)

THE deities and *Rishis* as before, the metre the same except in the last verse, in which it is *Anushtubh*

VERILY we praise that swift *Dadhikrî* and scatter (provender before him) from heaven and earth may

the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

2. Fulfiller of religious rites, reiterate the praise of the great *Dadhikrā*, the liberal, many-honoured showerer (of benefits), whom *Mitra* and *Varuna* gave for the good of many, the transporter, (beyond calamity), as brilliant as *Agni*.

3. May *Aditi*,¹ consentient with *Mitra* and *Varuna*, render him free from sin who has performed the worship of the steed *Dadhikrā*, when the fire has been kindled, at the opening of the dawn.

4. Whilst we glorify the name of the great *Dadhikrā*, the means of sustenance and of strength, the prosperity of those who praise (him),² let us invoke (also) for our welfare *Varuna*, *Mitra*, *Agni*, and *Indra*, the bearer of the thunderbolt.

5. Those who are preparing for battle, those who, are proceeding to sacrifice, both invoke (*Dadhikrā*), as if (he was) *Indra*: *Mitra* and *Varuna* have given, to us the horse *Dadhikrā* as an encourager to man.

6. I have celebrated the praise of *Dadhikrā*, the rapid and victorious steed. may he make our months, fragrant,³ may he prolong our lives.

¹ *Aditi* is considered by *Sāyana* as an appellative, *akhandaniya*, the indivisible or infangible, that is, *Dadhikrā*.

² The text has *marutām nāma bhadrām*, *Sāyana* explains *marutām* by *stotrinām*, of the praisers.

³ The month having been defiled by the use of inelegant language, according to *Mahidhara*: the verse occurs in the *Sāma-Veda*, i. 358; *Yajush*, 13, 32; and *Atharvan*, xv. 127. 3: according to the commentator on the *Yajush*, it is to be recited at the *śwamedha* when the priests bring the queen away from the horse.

SUKTA VIII (X1)

Deity and Rishi as before, the metre of the first verse is
Trishtubh, of the rest *Jugati*

MAY we repeatedly recite (the praise) of *Dadhikrāvan*;
 may all rising dawns excite me (to the adoration) of
 the waters, of Agni, of Ushas, of Surya of Brihaspati,
 and of Jishnu the son of Angiras

2 May *Dadhikrāvan*, the active, the cherisher,
 the giver of cattle, who abides with the devout, the
 giver of cattle, who abides with the devout the swift-
 going, be willing to accept (the sacrificial) food at the
 time of the desirable dawn may he who is true, mov-
 ing, rapid, and leaping like a grasshopper, produce (for
 us) food, strength heaven

3 And after him who is quick going, hastening,
 eager (to arrive at his goal, men) follow (as other birds
 pursue) the flight of a swift (bird)¹ striving together
 to keep up by the side of *Dadhikrāvan* the transporter
 (of others) as swift as a hawk²

1 This is a very elliptical passage *asya dravatas turanyatah-
 parnam na ver anu vāti pragardhinah* lit of him running quick-
 going as after the flight of a bird go they eager the scholiast
 supplies the ellipse, and as the verb *anuyāti* is in the singular, he
 supplies a nominative *sarvā janah* every man

2 *Syenāsjeva dhvajato ankasam pari Dadhikrāvanah sahorjā
 taritratāh* literally as of a hawk quick going with respect to the
 insertion of the foot on to the breast, *ahkasam pād idh iram urah-
 pradesam vā* of *Dadhikrāvan* together with strength or for the
 sake of strength together, enabling to cross it is not easy to
 make any sense of this even with the help of the scholiast al-
 though there is nothing very difficult in the words *Mahidhara
 Rajush* 9 15 explains *ankasam pari* a horse's trappings the cloth,
chauri tail, etc *vastrachamarāḍ kam* over all his body which
 fly open as the horse gallops like the wings of a bird whilst the
 horse himself has the speed of the hawk

4 And that horse bound by his neck, has flanks, his mouth, accelerates his paces *Dadhikrā* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly. *

5 He is Hansa, (the sun), dwelling in light, Vasu, (the wind), dwelling in the firmament, the invoker of of the gods (Agni, dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself) ¹

SUKTA IX. (XLI.)

Indra and Vātū¹ are the deities, the *Rishi* is Vāmadēva;
the metre *Trishtubh*.

INDRA (and Varuna, Varuna (and Indra), what praise
of you accompanied by oblations may obtain for us
felicity,¹ (such as) the immortal invoker of the gods,

Brāhmāna interprets truth, the text of the Veda, vedavāhya:
8 Vyomasad, the dweller in the sky, has its literal meaning every-
where only Sāyana makes it out to be the wind 9. Abjah, who
is born in the midst of the water, as, according to another text,
udaka madhye khalvayam jāyate, Mahidhara says in the form of
a fish, etc. the Brāhmāna intimates that this refers to the appa-
rent rising of the sun from the ocean and setting in the same
10. Gojah, born amidst, goshu, rays; Mahidhara says, gavi, prithi-
vya, in the earth, being identical with the elements 11. Ritajah,
born of truth, from being visible by all, not invible like Indra and
the rest, is Sāyana's explanation in this place, in his scholia on the
Brāhmāna he interprets it, born from the mantras of the Vedas:
11 Adrija, mountain born, that is, in the eastern mountain, where
he rises Mahidhara says, born in stone in the form of Agni, as
if alluding to flint, or adri, having for one meaning a cloud, he
may be said to be generated in the clouds in the form of rain.
finally he is Ritam, truth, that is, according to Sāyana, in both his
comments s and truth, or Parabrahma, as by another text,
'Satyam jñānam anantam Brahma,' truth, wisdom, infinitude,
Brahma, and as he explains it in this text, abādhyam śarīrādhi-
sthānam Brahma tatwam, the indefeasible, all regulating principle,
Brahma 12 in his gloss on the Brāhmāna, truth, he says, is of
two kinds, vyāvahārikam, truth in speech and worldly dealings,
and paramārthikam, or Parabrahma, the supreme universal spirit -
he notices also, the reading of another Sākhā or Ritam brihat,
which is followed in the Yajush, and is explained by Mahidhara,
the all pervading, the infinite sarvagatam aparyantam, that is
Parabrahmarupa Aditya in the form of Parabrahma

¹ Indra kṛ vām Varunā the single names of the two deities
being put in the dual form, implies the nomination of both.

(Āgni, may bestow) may (the praise) which is addressed by us to you both, Indra and Varuna, sanctified by acts and prompted by veneration touch your hearts

2 Divine Indra and Varuna, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own sins, and his enemies in battle, and by your great favours he becomes renowned

3 Indra and Varuna (you are) most liberal givers of wealth to men praising you in various ways when as friends well plied with (sacrificial) food you are exhilarated by the *Soma* juice effused through friendship

4 Fierce Indra and Varuna you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us, (who is) rapacious, malevolent grant us strength to overcome him

5 Indra and Varuna, be the excitors of this our praise, as the bull is of the milch cows may that cow (of praise) yield us (of praise) yield us (reward), like a large cow that has gone forth to pasture, whose thousand channels (are filled) with milk

6 May Indra and Varuna, the overthrowers (of foes), be around us¹ with (their) protections, that thereby we may have) good sons and grandsons, and fertile lands, and long life² and virility

¹ Paritakmyāyām it is rendered paritakine which is not more intelligible paritakmā occurs also in the sense of night in which case it may mean may Indra and Varuna protect us in the night against evil spirits

² Suro drisike is the text which is interpreted suryasya chiraśīladarsanāya for the sight of the sun for a long time, i.e. chira-jivanāya, for long life

SUKTA X. (XLII.)

THE *Rishi* is the royal sage *Trasadasyu*: as the first six verses are in his own praise, he is considered to be the divinity also: of the other four stanzas the deities are *Indra* and *Varuna*; the metre is *Trishtubh*.

TWOFOLD is my empire,¹ that of the whole *Kshatriya* race, and all the immortals are ours.² the gods associate me with the acts of *Varuna*:³ I rule over (those) of the proximate form of man.

2. I am the king *Varuna*; on me (the gods) bestow those principal energies (that are) destructive of the *Asuras*; (they) associate me with the worship of *Varuna*: I rule over (the acts) of the proximate form of man.

3. I am *Indra*, I am *Varuna*, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like *Twashtri* animation to all beings: I uphold earth and heaven.

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water;⁴ by

1 *Mama dwatā rāshtram kshatriyasya vis vāyoh*. here, therefore, we have a positive indication of the military and regal order.

3 *Visve amritā yathānah*: therefore he is king also over *Swarga*.

4 *Kratum sachante Varunasya devāh, rājāmi kṛshter-upamasya vavreh*: except the last word, which the scholiast renders *rupa*, form, there is nothing unusual in the terms; but even with the explanations attempted by *Sāyana*, the purport of the sentence is quite unintelligible, beyond its being probably the identity of *Varuna* and *Trasadasyu*, as asserted in the next verse.

1 *Sadane ritasya* may also imply, for the place or sphere of the sun, the word *rita* being used here and in the following passages either for *udaka* or *āditya*.

the water I have become the preserver of the water, the son of Aditi, illustrating the threefold elementary space¹

5 Warriors well mounted, ardent for contest, invoke me selected (combatants invoke) me in battle I, the affluent Indra, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle)

6 I have done all these (deeds) no one resists my divine, unsurpassed vigour, and when the *Sama* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

7 All beings recognise thee (Varuna), and thou, worshipper, addressest these (encomiums) to Varuna. thou, Indra, art renowned as slaying Vritra, thou hast set the obstructed rivers free to flow

8 The seven *Rishis* were the protectors of this our (kingdom) when the son of Durgaha was in bonds: performing worship they obtained for (his queen) from the favour of Indra and Varuna, *Trasadasyu*,² like Indra the slayer of foes, dwelling near the gods.

9 The wife of Purukutsa propitiated you two, Indra and Varuna with oblations and prostrations, and therefore you gave her the king *Trasadasyu*, the slayer of foes, dwelling near the gods³

1 That is, according to Sāyana, for me the creator has made the three worlds madartham eva kṣitīAdilokatrayam akārṣit parameswarah

2 Purukutsa son of Durgaha being a prisoner it is not said on what occasion, his queen propitiated the seven Rishis to obtain a son who might take his father's place they advised her to worship Indra and Varuna in consequence of which rasa asya was born

3 Arddhadevam is explained devānām samupe varitamānam, or we might render it, demigod, though such an appellation

10. My we, glorifying you both, be delighted by riches ; may the gods be pleased by oblations, the cows by pasture : and do you, Indra and Varuna, daily grant us that same milch cow, (riches), free from any imperfection.

SUKTA XI. (XLIII.)

THE deities are the Aswins, the *Rishis* are Purumilha and Ajamilha, sons of Subotra ; the metre is *Trishtubh*.

WHICH of those who are entitled to sacrifice will listen (to our prayers) ? which of the gods will hear our praise ? which will be propitiated (by it) ? upon the heart of whom among the immortals may we impress the devout affectionate adoration, accompanied by sacred oblations ?

2. Who will make us happy ? which of the gods is the most prompt to come to our sacrifice ? which the most willing to grant us felicity ? what chariot do they say is quick and drawn by rapid steeds ? that which the daughter of Surya selected.

3. Moving, you proceed rapidly by day, as Indra, at the end of the night, (manifests his) power : descend.

would not apply to Indra, to whom *Irasadasyn* is compared ; on the contrary, Indra is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, *yat sarvesham arddham Indrah prati tasmad Indro devatanam bhuyishthabhiktam*.

1 Anapaspuranti ahinsitam, unharmed according to Sâyana : Mahidhara, Yajur-Veda, 7. 10, explains it, not going to another, ananyagaminam.

rite (the *Purumilhas*), have addressed to you, Āswins, their praise and the *Ajmilhas* have united with it their laudation

7 May the earnest praise wherewith, distributors of food, I associate you both like-minded at this sacrifice, be (beneficial) to us do you protect your worshipper my desire Nāsatvas, directed towards you is gratified

SUKTA XIII (XLV)

THE deities as before the *Rishi* is Vāmadēva the metre of the last verse is *Trishtubh* of the rest *Jagati*

THE sun rises your chariot (Aswins), traversing (the regions) is associated with the divine (orb) on the summit (of the eastern mountain) in it are the three analogous kinds of food,¹ and the leather vessel of the sweet *Soma* juice appears as the fourth

2 Your food bearing *Soma* laden, well horsed chariots, appear at the opening of the dawn scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament

3 Drink of the *Soma* juice with mouths (fit for) imbibing the beverage harness your beloved chariot for the *Soma* juice (come to the dwelling) of the sacrificer enliven the path with the *Soma* bring, Aswins, the leather vessels filled with the *Soma* juice

¹ Priksbāso mithuna trayah mithuna is properly twins or a pair but it may be used according to Sūryana for a greater number of analogous or connected objects as mātā pita putrastadevamī thunam, mother, father son constitute a twin or pair the three sorts of food are said to be asanam panam khādah in what the last differs from the first is not specified

4. Come to sacrifices as flies to honey, (with those) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burthens), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

5. The sacred fires, the instruments of holy sacrifice, the conveyers of libations, praise the associated Aswins at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-flavoured *Soma* juice.

6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun : the sun, harnessing his horses, (proceeds on his way) : do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites, I glorify you, Aswins : well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

ANUVAKA V.

SUKTA I. (XLVI)

The deities are Indra and Vayu, except in the first verse, which is addressed to Vayu alone ; the *Rishi* is Vamadeva ; the metre *Gāyatri*.

DRINK first, Vayu, the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker.

2 Vayu, who art drawn by the *Niyuts*, and hast Indra for charioteer come (for the fulfilment) of our numerous wishes, and do you (and Indra) drink of the libation

3 Indra and Vayu, may a thousand steeds, eager for food, bring you to drink the *Soma*

4 Mount, Indra and Vayu, the golden-seated chariot, propitious to sacrifice, soaring to heaven

5 Indra and Vayu come with your very strong chariot to the sacrifice come hither

6 Indra and Vayu this (libation) is poured out sympathizing with the gods, drink it in the dwelling of the donor

7 Hither be your course here, Indra and Vayu, be the letting of your horses loose, for your drinking of the *Soma*

SUKTA II (XLVII)

Deities and *Rishis* as before the metre is *Anustubh*

PURIFIED (by holy acts)¹ I bring to thee, Vayu the *Soma* first (offered to thee at sacrifices)² that seek to gain heaven deity who art ever longed for, come with thy *Niyut* steeds to drink the *Soma* juice

¹ Sukrah vratacharyadinā d pto aham illustrious by observing vows etc

² Ayam te madhwo agram this is consistent with the passages in the preceding hymn also Sama Veda II 975 according to Sāyana madhwoh here is for madhum the gen for the acc but this is not necessary as I bring to you of the *Soma* would be no unusual construction Ayām is explained prāṇay'm and agram itarebhyah purvam Mahidhara Yajur Veda II 30, has a

2 Vayu, who art drawn by the *Niyuts*, and hast
Indra for charioteer come (for the fulfilment) of our
numerous wishes, and do you (and Indra) drink of the
libation

3 Indra and Vayu, may a thousand steeds, eager
for food, bring you to drink the *Soma*

4 Mount, Indra and Vayu, the golden seated cha-
riot, propitious to sacrifice soaring to heaven

5 Indra and Vayu, come with your very strong
chariot to the sacrifice come hither

6 Indra and Vayu this (libation) is poured out
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but this is not necessary as I bring to you of the *Soma* would be
no unusual construction Ayam is explained prīṇayām and
agram itarebhyah purvam Mah dhara Yajur Veda 27 30 has a

3 The dark nurses of wealth,¹ the universal forms (heaven and earth), attend upon thee come Vayu with thy brilliant car to drink the *Soma* juice

4 May the ninety-nine steeds harnessed together, that are as swift as thought, convey thee com, Vāyu with thy brilliant car to drink the *Soma* juice

5 Harness, Vāyu, a hundred plump steeds, or even a thousand, and let thy chariot come with rapidity (hither)

SUKTA IV (LXIX)

The deities are Indra and Brihaspati the *Rishi* is Vāmadeva, the metre *Gayatri*

(I PRESENT) the agreeable oblation to your mouths, Indra and Brihaspati and the hymn and the exhilarating beverage are offered

2 The delicious *Soma* is effused, Indra and Brihaspati, for you, for (your) drinking and exhilaration

3 Indra and Brihaspati, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice

4 Grant to us, Indra Brihaspati riches comprising a hundred (cattle), a thousand horses

5 Indra and Brihaspati we invoke you with praises, when the libation is effused, to drink of this *Soma* juice

6 Drink, Indra and Brihaspati the *Soma*, in the dwelling of the donor, and be exhilarated in his abode

¹ *Krishne vasudhiti krishnavarne vasunām dhātṛyaṁ* is Śāyana's explanation.

SUKTA V. (L).

THE deity of the first nine verses is Brihaspati alone, and of the last two conjointly with Indra; the *Rishi* is as before, the metre is *Trishṭubh*.

THE ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued Brihaspati, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.¹

2. Brihaspati, protect the fruit-yielding, progressive, uninjured, ample sacrifice of this (thy worshipper, at which) they who are the terrifiers (of foes), the delighters of thee who art possessed of great wisdom, glorify (thee) in our behalf

3. Those (steeds), Brihaspati, which had came from that distant (region), the best (of all), have sat down in connexion with the ceremony, and to thee the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

4. Brihaspati, when first being born in the highest heaven of supreme light, seven-mouthed,² multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

5. (Aided) by the praised and brilliant troop (of the *Angirases*), he destroyed with sound the mischievous Bala: Brihaspati, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

6. Thus may we offer worship with sacrifices, with

¹ Trishadhasṭho ravena, trishu sthīneshu varṭtamāno ravenaivam tishthatetyanenn sabbena.

² The seven meters are said to be his mouths.

oblations, with praise, to the paternal, universal deity,¹ the showerer (of benefits), and may we, Brihaspati, become possessed of riches, and be blessed with excellent progeny and valiant decendants

7 That prince overcomes by his strength and prowess all hostile people, who cherishes liberally Brihaspati, and glorifies and honours him as the first sharer (of the offering).

8 Verily he abides prosperous in his own abode, for him earth bears fruit at all seasons, to him (his) subjects willingly pay homage the prince, to whom the Brahman first, (duly revered, repairs

9 Unopposed he is the master of the riches of hostile people, and of his own subjects, the Raja who bestows riches upon the Brahman seeking his protection, him the gods protect²

10 Brihaspati, do thou and Indra, both exulting and showering riches, drink the *Soma* at this sacrifice

1 Viswadevāya, an appellation of Brihaspati because as the deity presiding over mantras he is the same with every deity, or deva may here, it is said, mean praise, he who has the praise of all

2 This and the two preceding stanzas are cited in the Aitareya Brāhmana VIII, 5 24 26, as authority for the indispensable employment by [a prince of a Brahman as Purohit or priest, to conduct solemn rites on his behalf 'the gods eat not the food of a Raja who has no Purohita, therefore, when about to sacrifice, let him appoint (sit place before) a Brahman, na havā apurohitasya Rājno devā annam adanti, tasmad Rājā yakshyamāna Brāhmanam puro dadhita Sāyana, in commenting upon the verses cited, adopts some explanations differing from those here followed but the variations are not of any great moment, as Ilā food, instead of Earth, his food increases at all seasons, and sojanya allies of his enemies, instead of his own People wherever Brahmā occurs he renders it Brāhmana

may the all-pervading drops enter you : bestown upon us riches comprising all male descendants.

11. Brihaspati, Indra, elevate us : may the favourable disposition of you both be combined for us : protect our rites : be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

ADHYAYA VIII.

ANUVA'KA V.—(Continued).

SUKTA VI. (LI.)

THE deity is the Dawn, *Rishi* is Vâmadeva; the metre
Trishtubh.

THIS widely-spread and sense-bestowing light has sprung up in the east from out the darkness verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty to act).¹

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant and purifying, they are manifested, opening the gates of the obstructing gloom,

3 The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers)² sleep on unawakened, in the unlovely depth of darkness

4 Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Angiras*,³ the observers of the nine or ten days rite ⁴

5 Divine Dawns, with horses that frequent sacrifices, you quickly travel round the regions (of space):

¹ Gâtum kṛnayan janâya; that is, yajamanâm gamanâdivyâ pârasâmarthyam akurvan, thdy give to the offerers of sacrifice the ability to perform the acts of going and the like.

² Panaya in the text, vanijah in the comment; that is, according to the latter, adâtârah, non-givers.

awake the sleeping being, whether biped or quadruped, to pursue (his functions).

6. Where is that ancient one of those (Dawns), through whom the works of the Ribhus were accomplished? for as the bright Dawns happily proceed, they are not distinguished, being alike and undecaying.

7. Verily those auspicious Dawns have been of old, rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

8. They spread around of similar from, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice, are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar from, of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrifice: may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it).¹

— 1 This verse, it is said, should be audibly recited every morning at day-break.

SUKTA VII. (LII.)

The deity and *Rishi* as before, the metre is *Gâyatri*.

THE daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits), shedding radiance upon (the departure of her) sister night.

2. Like a beautiful mare, the radiant mother of the rays of light,¹ the object of sacrifice, (she) is the friend of the *Aswins*.²

3. Thou art the friend of the *Aswins* · thou art the mother of the rays of light: thou, *Ussas*, rulest over riches.³

4 With praises we awaken thee, thou who art endowed with truth; thee, the baffler of animosities,⁴ the restorer of consciousness.

5 The auspicious rays are visible like showers of rain,⁵ the dawn has filled (the world) with ample light.

6 Brilliant *Ushas*, filling (the world with light), thou dispersest the darkness with radiance: thereafter protect the oblation

7. Thou overspreadest, *Ushas*, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

1 *Māta gavām rasminām mātā*.

2 The *Aswins* are to be worshipped together with the Dawn.

3 *Sāmā-Veda*, verse 1075—7.

4 *Yārayad-dweshasam*: according to the scholiast, the dawn puts to flight those enemies had been endeavouring to destroy their adversaries during the night.

5 *Gavām sargā na*. the first is here explained by *udākānām*, (see above, verse 2), of waters · *udākānām sargah* means, according to *Sāyana*, *varchadhārāh*

SUKTA VIII. (LIII)

The deity is Savitri; the *Rishi* Vāmadeva; the metre *Āgati*.
WE solicit of the divine, powerful, and intelligent Savitri that desirable and ample (wealth), along with which he grants a dwelling to the offerer of the oblation of his own accord: may the great deity grant us such every day.¹

2. The supporter of heaven, the protector of the world, the wish (Savitri) puts on his golden armour:² discriminator (of objects), filling (the world with light), Savitri has engendered great and laudable felicity.

3. The divine (Savitri) fills (with radiance) the celestial and terrestrial regions, and boasts of his own functions: Savitri puts forth his arms³ for (the work of) production, regulating the world, and animating it with light.

4. The divine Savitri, the unrestrained, illumining extends his arms for (the direction of) the people of the earth: observer of obligations, he rules over the wide world.

5. Savitri, encompassing them by his magnitude, pervades the three (divisions of the) firmament,⁴ the three worlds, the three brilliant spheres,⁵ the three

¹ Tachchhardir no mahān udayān devo aktubhish; ebhardish is explained by griha, a house, or it may mean light: aktubhish is lit. by nights, by metonymy for days.

² Paṅgam dīpam prati munchate, is explained by Sāyana, paṅamayam karacham achchhādayati pratyudayam, every morning he puts on a golden cuirass.

³ Rāhu prārāhe, he puts forth his rays.

⁴ According to the scholiast the antariksha is divided between Vāyu, Vidyūt, and Varuna, in three portions.

⁵ The regions of Agni, Vāyu, and Surya. see Vol. II p. 275. verse 8, and notes.

heavens,¹ threefold earth² may he, by his three functions,³ of his own (pleasure) protect us

6 May that divine Savitri, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin

7 May the divine Savitri approach along with the *Ritus*, prosper our dwelling, and bestow upon us good progeny and food may he be favourable to us by night and by day may he heap upon us wealth comprehending offspring

SUKTA IX (LIV)

The deity and *Rishi* are the same the metre is also *Jagati*, except in the last verse, in which it is *Trishtubh*

THE divine Savitri has been manifested he is at once to be glorified by us he is to be praised by the priests at the present (rite), and at the close (of the day) in order that he who apportions precious things to the descendants of Manu may bestow upon us, on this occasion, most excellent wealth

2 First thou engenderest⁴ for the adorable gods the best portion, immortality, then, Savitri, thou settest

¹ The lokas of Indra, Prajapati, and the Salya loka

² These are not particularized

³ Those of distributing heat, rain, and cold, according to Sáyana

⁴ *Suvasi*, from *su*, to bear or bring forth it becomes here a pet term, and, in one or other inflexion recurs in the three verses following, requiring a modified translation

open (the day) to the donor (of the oblation), and (grantest) successive existences to men ¹

3 If, Savitri, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending

4. (It is) not (fit) to obstruct (the acts) of the divine Savitri, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven : such is his true (power).

5 Thou elevatest those, of whom Indra is chief, above the vast clouds for these, (thy worshippers), thou providest dwelling (places) filled with habitations : as when advancing they detained thee, so in like manner at thy command they stayed ²

6 May Indra, heaven and earth, *Sindhu* with the waters, and Aditi with the Adityas, bestow happiness upon us, who, offering libations, Savitri, pour out the auspicious *Soma*, day by day, thrice a day.

¹ Anuchinā jivata; jivitānyanukramayuktāni, that is, in the order of fathers, sons, etc.: the verse occurs Yajur-Veda, 33 54, and is somewhat differently explained by Mahidhara dāmānam, which Sāyana renders dātāram : he explains rasmisamuham, collection of rays the latter part of the hemistich he therefore reads, thou spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

² Yathā yathā patayantah, gachchantas, twām viyemire evaiva tasthuh, savāya te, tavānujaya evam eva tishtanti: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers

heavens,¹ threefold earth² may he, by his three functions,³ of his own (pleasure) protect us

6 May that divine Savitri, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

7 May the divine Savitri approach along with the *Ritus*, prosper our dwelling, and bestow upon us good progeny and food may he be favourable to us by night and by day may he heap upon us wealth comprehending offspring

SUKTA IX (LIV)

The deity and *Rishis* are the same, the metre is also *Jagati*, except in the last verse, in which it is *Trishtubh*

THE divine Savitri has been manifested he is at once to be glorified by us he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of Manu may bestow upon us, on this occasion, most excellent wealth.

2. First thou engenderest⁴ for the adorable gods the best portion, immortality, then, Savitri, thou settest

1 The lokas of Indra, Prajapati, and the Salya loka

2 These are not particularized

3 Those of distributing heat, rain, and cold, according to Sáyana.

4 *Suvasi*, from *su*, to bear or bring forth it becomes here a pet term, and, in one or other inflexion, recurs in the three verses following, requiring a modified translation

open (the day) to the donor (of the oblation), and (grantest) successive existences to men.¹

3 If, Savitri, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending.

4 (It is) not (fit) to obstruct (the acts) of the divine Savitri, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven : such is his true (power)

5 Thou elevatest those, of whom Indra is chief, above the vast clouds : for these, (thy worshippers), thou providest dwelling (places) filled with habitations : as when advancing they detained thee, so in like manner at thy command they stayed.²

6 May Indra, heaven and earth, *Sindhu* with the waters, and Aditi with the Adityas, bestow happiness upon us, who, offering libations, Savitri, pour out the auspicious *Soma*, day by day, thrice a day.

¹ Anuchinā jivata; jivitānyanukramayuktāni, that is, in the order of fathers, sons, etc.: the verse occurs Yajur-Veda, 33 34, and is somewhat differently explained by Mahidhara dīpānam, which Sāyana renders dātāram - he explains rasmitamuham, collection of rays the latter part of the hemistich he therefore reads, then spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

² Yathā yathā patayantah, gachchantah, tvām v yentre evaiva tatpūjah savāya te; savāru, nayā evam eva tishthantah: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers.

SUKTA X (LV)

The deities are the Viswadevas the *Rishi* as before, the metre of the first seven verses is *Trishtubh*, of the last three *Gagatri*

WHICH of you, Vasus, is a defender? which is a protector? heaven and earth and Aditi preserve us ¹ defend us, Mitra and Varuna, from the strong man who is it, gods that offers you wealth at the sacrifice ²

2 The (deities) who bestow ancient places (of enjoyment on their worshippers) and (with minds unperplexed, are the separators of light (from darkness), they, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts ³

3 I adore the venerated Aditi the *Sindhu* and the divine *Swasti*⁴ for their friendship (I praise you) both, Day and Night, that you may protect us unimpeded, night and morning do (what we desire)

4 Aryaman, and Varuna instruct us in the path (of worship) Agni the lord of food, points out the way to happiness Indra and Vishnu, being glorified, bestow upon us desirable prosperity comprehending descendants and strength

¹ Dyāvabhumi adite trāsithām nah adite undivided indivisible, may be an epithet here according to the comment of heaven and earth

² Ko so adhware varivo dhātī devāḥ may also mean, which of you gods bestows wealth at the sacrifice?

³ There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful

⁴ Swastim is explained sukhanyāsām, etan nāmikām devīm,

5. I have recourse to the protection of Parvata, of the Maruts, and of the divine protector, Bhaga : may the lord (Varuna) preserve us from human wretchedness, and may Mitra defend us with a friendly regard.

6. Divine Heaven and Earth, I praise you together with Abhibudhny for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on traversing it (in which) the sounding rivers disappear.¹

7. May the divine Aditi, with the gods, preserve us : may the ever-attentive protecting (deity, Indra,) protect us : we are not able to withhold the elevated (sacrificial) food of Mitra, of Varuna, of Agni,

8. Agni is lord over treasure : Agni (is lord) over great good fortune : may he bestow upon us.

9. Opulent Ushas, truth-speaking, food-abounding, bestow upon us many good things.

10. May Savitri, Bhaga, Varuna, Mitra, Aryaman, Indra, come to us with the wealth (that each bestows).

1 Samudram na sancharane saniahyavah is explained, dhanānām sambhaktum ichchantah samudramadhyagamanāya samudram samudram yathā stavanti, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean that which follows is less obvious, gharṃaswaraso nadyo apavran, is rendered, diptadhvanayo nadyo apavrinwantiti paroksha iva, but there is no copulative, (the scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

SUKTA XI (LVI)

THE deities are Heaven and Earth, the *Rishis* as before the metre of the three last stanzas is *Gāyatri*, of the rest *Trishtubh*

VAST and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns, since that showerer sounds everywhere with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions)

2 May the divine, adorable, benevolent, fertilizing, truthful, unoppressive Heaven and Earth, the leaders of sacrifice,¹ whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns

3 Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth, and, firm of purpose, gave an impulse by his deed to the two vast, immoveable, beautiful, unsupported worlds.

4 May Heaven and Earth, vast, universal, adorable united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves

5 We offer earnest praise to you both resplendent (Heaven and Earth), we approach you who are pure, to offer adoration

1 *Devi yajate aminati ukshamāne ritāvari, adruhá deva putre yajasya netri* are the epithets literally, the shining or, as usually rendered in this translation divine, objects of worship, unharmed sprinkling (rain and therefore fertilizing) possessing truth or water or sacrifice not oppressing or violent having gods for sons leaders or investigators or subjects of sacrifice

6 Mutually sanctifying (each other)¹ of your own substance, you shine by your own power, and ever bear away the offering.

7 Mighty (Heaven and Earth), you fulfil the desires of your friend distributing food and giving sustenance you have sat down at the sacrifice

SUKTA XII LVII

The deities as will appear from the hymn are so only in relation to the stanzas referring to them being in fact personifications of circumstances connected with agriculture, and accordingly it is said in the *Grihya Sūtras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing the deity then of the first three verses is termed *Kshetrapati*, of the fourth, *Juna*, of the fifth and eighth, *Sumasra* of the sixth, and seventh *Sita* the *Rishi* is as before, *Vamadeva*, the metre of the first, fourth, sixth, and seventh verse in *Anustubh*, of the rest *Trishtubh*.

WITH the master of the field,² our friend, we triumph may he bestow upon us cattle, horses, nourishment, for by such (gift-) he makes us happy

1 *Penāne tanvā mithab*, according to the scholiast, may be differently explained it may apply to the worship of the worshipper, purifying them severally by each individual form, *swa kīyayā murttyā sodhayantau yajnam yajamānam vā*, or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation *dyaub swakīyenasāreṇa bhuvam, sī cha swakīyena kārṣyena*, the comment adds, *chāndramasī sthiteṇa divam*, by that which is in the sky or the moon, the sense of which is not obvious the phrase is probably incomplete, being a quotation these three verses occur in the *Sāma Veda*, at 946, 947, 948

2 *Kṛcetrasya patinā* may be understood in it's liberal acceptation or as intending *Rudra* or *Agri*.

(of benefits) roars aloud the mighty deity has entered amongst men ¹

4 The gods discovered the *Ghi* concealed by the *Panis*, placed three fold in the cow Indra generated one (portion), Surya another, the (other gods) fabricated one from the resplendent (Agni), for the sake of the oblation ²

1 Sāyana, in conformity with the opinion of Yāska and others, applies this verse also preferentially to Agni, identified either with yajna or with āditya the four horns of the former are the four Vedas of the latter, the four cardinal points of the horizon the three feet of Yajna are the three daily sacrifices of Aditya, morning, noon evening the two heads of Yajna are two particular ceremonies termed Brahmaudanam and Pravargya, of Aditya, day and night, the seven hands of Yajna are the seven metres of Aditya the seven rays, or the six seasons and their aggregate, or the year, as the seventh the term vṛṣabha phalānām varṣitā the rainer of rewards applies to either, and so does roravate, he roars implying the noise made by the repetition of the mantras of the Vedas the three bonds of Yajna are, mantra kalpa, and Brāhmaṇa, the prayer, the ceremonial the rationale, of Aditya, the three regions, earth, mid air, and heaven, Mahidhara limits vṛṣabha, kāmānam, varṣitā to Yajna, and explains the attributes accordingly, but with an occasional difference the four horns are the priests, the Hotṛi, Udgātra, Adhvaryu, and Brāhmā, the three feet are the three Vedas, the two heads the Havirdhāna and Pravargya rites the hands are the seven priests, or seven metres, the three bonds the three daily sacrifices he somewhat gratuitously also applies the terms to grammatical speech the four horns being nouns, verbs, prepositions and particles, the three feet, either the three persons or the three times the two heads, the agent and the object, the seven heads, the seven cases and the three bindings, the three numbers, but this is an uncalled for display of ingenuity, Yāska applies the verse to Yajna, and is chiefly followed in his explanation of the terms by Mahidhara, Nirukta, 13 7

2 The Panis are as usual explained Asuras the three forms or states in which the ghi was deposited in the cow were milk,

5 These hundred channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud) I look upon these showers of *Ghi*, (and behold) the golden *Vetasa* in the midst of them ¹

6 They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart these streams of *Ghi* descend (upon the fire), like deer flying from the hunter ¹

7 The streams of *Ghi* fall copious, swift as the

curds and butter of which Indra engendered jajāna, milk, Surya butter, and the gods (devāsah) fabricated (tatakshuh) curds from the shining, venāt, that is, Agni Mahidhara renders devāsah dwyātayah, the twice born but does not differ materially in the rest

1 According to the sense given to Samudra, the showers, first indicated by the epithet sata vrajā, implying merely copious may be either of water or ghi vetasa is said to be a name of Agni, either as lightning or the sun or the fire of sacrifice. Mahidhara very superfluously and incompatibly with his explanation of the objects of the Sukta chooses to understand, as one meaning, etā arshanti, vācha udgachchhanti these words originate from the ocean of the water of faith purified by the metres and other supplementary portions of the Vedas, amidst which words the Rishi sees the golden form of Agni, for Agni is the deity presiding over speech or holy texts agniḥ hivaḥam adhishthātri devatā he gives as an alternative, however, a similar interpretation to that of Sāyana

2 Sāyana considers that in this verse the ghi that is poured from the ladle on the fire is alluded to Mahidhara interprets dhena, which Sāyana makes an epithet of saritah, and renders prinayitryah, by vāchah, words texts, which he says flow like rivers freed from error by the heart and the mind separating antar hridā by the copulative from manasā, manasā cha, whilst Sāyana makes the former the adjective of the latter, antarhridā manasā, hridayamad yagatena chittena, by the mind gone within the heart

wind,¹ and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves like a high-spirited steed²

8 The streams of *Ghî* incline to *Āgni* as devoted wives, auspicious and smiling, to a husband they feed (the flame) like fuel, and *Jatavedas*, propitiated, accepts them

9 I contemplate these streams of *Ghî* as they flow from where the *Soma* is effused, where the sacrifice is solemnized, as maidens decorating themselves with ungutns to go to the bridegroom

10 (Priests)³ address the pious, the source) of herds of cattle⁴ bestow upon us auspicious riches

1 *Vātspramīyah vāyuvat prakṛiṣṭavegā* *Mahidhtra* refers the comparison to *sindhu* a river agitated by the wind

convey this our sacrifice to the gods, (whereat) the streams of *Ghi* with sweetness descend.

11. The whole world, (Agni), finds an asylum in thine effulgence,¹ whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare may we attain that sweet flavoured wave² which is established in thy (essence)³

¹ Dhâman te viswam bhuvanam adhisritam - the first is explained by Sâyana *tejah sthâne*, in the place of brightness or heat, *Mahidhara*, by *vibhutyâm*, superhuman power, the purport is the identification of all things with Agni, present in the ocean as submarine fire, in men, as *vaisvânara*, which is an etymological pun from *viswa*, all, and *nara* a man, in life, *âyushi*, as the vital principle, or *âyus* may mean food, *anna*, when the digestive fire is intended; in the assembled waters or the firmament, as lightning, in war, as the metaphorical fire of valour.

² *Urmih ya ābhritah* - the wave which is so deposited, *sthāpitah*, may imply either the butter of the oblation, or water in the shape of rain.

³ This Sūkta, which is probably ancient, is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.

MANDALA V.

ANUVAKA 1

SUKTA 1 (1)

THE deity is Agni, the *Rishis* are Budha and Gavishthira, of the race of Atri, the metre is *Trishtubh*.

AGNI is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture) his flames rise up to the sky like stately (trees) throwing aloft their branches ¹

2 The offerer of the oblation is awakened for the worship of the gods favourably minded, Agni has risen up with the dawn the radiant vigour of the kindled (fire) is manifested, the great deity has been liberated from the darkness

3 When Agni has seized upon the (confining) girdle of the aggregated (world),² then, bright shining, he makes all manifest with brilliant rays thereupon the precious food desiring (oblation) is added (to the

¹ Sāma Veda, 1 73 11 1096, Yajur Veda, 15 24 Mahidhara explains *prati dhenum āyatam ushāsam* as the cow is awakened in the morning by the calf, and men by day break he differs also in the explanation of the simile in the second hemistich, *yadvā iva pra vayam ujjhānāh* rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests

² *Yad an ganīśya rasanām āgah* when he has seized the rope of the company, i.e. the darkness encompassing the world, like a cord or rope, obstructing all active exertion *jagato rajjur iva vyāpārapratibandhīnam tamas*

flame), and Agni, soaring aloft, drinks it as it is (spread out) recumbent¹ by the ladles²

4. The minds of the devout turn to Agni, as the eyes (of men) look towards the sun when the multi-form (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days

5. (Agni), capable of birth, is born in the beginning of the days, radiant, he is deposited in the friendly woods, and then the adorable Agni, the offerer of the oblation, displaying seven precious (rays), is seated in every house

6 The adorable Agni, the offerer of the oblation, has sat down in a fragrant place³ on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) amongst men

7 They glorify at present with hymns that Agni, who is intelligent, the fulfiller (of desires) at sacrifices, the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food

8 Entitled to worship, he is worshipped in his own (abode), humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer (of

¹ Uttānām is explained vistrīṭām, an epithet of Ajyadhārām, stream of gñi, understood

² This and the preceding occur in the Sāma Veda, II. 1097—8.

³ The text has only virupe, various formed being in the fem dual it is applied to dyāvāprithivyau, understood

⁴ Surabhā for surabhau loke, fragrant with the odour of gñi and other offerings, the altar,

benefits), of well-known might,¹ thou, Agni, surpassest all others in strength.

9 (Too) quickly, Agni, dost thou pass to others from him to whom thou hast been manifest: most beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

10 To thee, youngest (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols thee; for the felicity (which thou conferrest), Agni, is great, vast, auspicious.

11. Ascend to day, radiant Agni, thy resplendent, well-conducted chariot, together with the adorable (gods): cognizant of the ways (of worship),² bring hither, by the vast firmament, the gods to partake of the oblation.

12 We have uttered aloud this encomiastic praise to the wise, holy, vigorous (Agni), the showerer (of benefits): Gavi-bhira offers with reverence (this) praise to Agni, like the wide-sojourning (sun), effulgent in the sky.

SUKTA II. (II)

THE deity is Agni; the *Rishi* is Kumāra, the son of Atri, or Vena, the son of Jara, or both; the metre is *Trishnubh*, except in the last verse, in which it is *Sakviri*.

THE young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his

¹ *Tad* oṣṭh, *lā*, having that strength; *tad*, that, implying which is notorious, *yat prasiddham* *balam*.

² *Valvān* *pathanam*: the first is rendered *yastavyadevaparigraherin*, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, *devayajnamārgin* *pratin*.

mutilated form but (see him) when placed before (them) in an unresting (position) ¹

2 Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest? the mighty

1 According to what is no doubt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obscure allusion to the lighting of the sacrificial fire the mother is the two pieces of touchwood, which retain fire the child, and will not spontaneously give it up to the father, the yajamāna until forced by attrition till then, also, people the priests do not behold it but they see it when bursting into ignition this, however, has not satisfied the commentators, and a curious and strange legend has been devised for the interpretation of the text or has been perhaps, applied to it by way of explanation having been previously current it is more probably, however, suggested by than suggestive of, the verses Sāyana quotes the Sātyāyana Brāhmaṇa as the authority the story is this Raja Tryaruna the son of Trivishna, of the race of Ikshwākus had for his Purohit Vṛisa, the son of Jara. it was the custom, it is said when a Raja and his Purohit went out in the same chariot that the latter should drive, and, on an occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him a dispute ensued between the Raja and the priest as to which was the murderer, the former accusing the latter because he was driving the Purohit retorting, that as the chariot was the Raja's he was the responsible person they referred the matter to an assembly of the Ikshwākus who decided against the Purohit Vṛisa restored the boy to life by the prayer thenceforth called after him the Vārsa sāmān but being offended with the Ikshwākus for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased attributing this to the displeasure of the Rishi, the Ikshwākus respectfully invoked his presence and, with the same mantra he prayed that the energy of fire would be restored to them which accordingly took place this energy or activity is designated by the unusual term of Haras, Agner haras so far the legend is intelligible, but what follows is rather obscure Sāyana proceeds so singing the Rishi having

(queen) has given him birth, the embryo has thriven through many years I have seen him born as the mother brought him forth ¹

3 I have seen him from a near place, golden-toothed, bright-coloured, wileding (flames like) weapons,

seen distinctly the Brahmanicide become the wife of king Trasadasyu, in the garb of a Pisāchi, and that she, having taken the Haras away from the fire-chamber, was concealing it in her regal clothing (kasipau?) he having propitiated that Haras by the Vārṣa Sāma, re-united it with Agni, upon which the offices of fire, in cooking and the like, were discharged as before Sayana adds to his version a quotation from the Tāndya which steps with the restoration of the boy to life the Nīti mānjarī cites the legend from the Brihad devatā, the first part of which is the same as that given above but there is some slight variation in the conclusion after the decision against the Purohit, this authority continues, the Atharvan having seen (or composed) the Angirasa mantras, restored the boy to life, but being in wrath, he deserted king, and went to another country upon his departure, the Haras or function of Agni ceased, and there were no more burnt offerings the Raja, being much distressed, went to the Rishi, and pacified and brought him back, and prevailed upon him to become his Purohit once more still the fire withheld its activity, until the Rishi discovered that the queen was in reality a Pisāchi, with whom the Haras had associated, and was seated on the throne with her, and hidden in her robe on discovering this, the Rishi repeated the second stanza of this Sūkt "Young mother, etc" to which Haras in the form of a boy replied the Rishi then recited the ninth stanza, "Agni shines etc" on which the flame burst forth and consumed the Pisāchi, after which things went on as before if there be any meaning in this legend it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

1 See the preceding note in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularly

(when) offering to him the ambrosial all diffusing (oblation) what can those who acknowledge not Indra, who repeat not his praise do unto me

4 I have seen him passing secretly from place (to place) like a herd (of cattle) ¹ shining brightly of his own accord they apprehended not those (flames of his) but he has (again) been born and they which had come grey haired are (once more) young ²

5 Who have disunited my people from the cattle? ³ was there not for them an invincible protector? may they who have seized upon that (people) perish for he who knows (our wishes) approaches to (protect) the cattle

6 Enemies have secreted amongst mortals the king of living beings the asylum of men may the prayers of Atri set him free may those who revile be reviled

7 Thou hast liberated the fettered Sunahsepa from a thousand stakes for he was patient in endurance so Agni, free us from our bonds having sat down here (at our sacrifice), intelligent offerer of oblations,

8 When angered (Agni), depart from me the protector of the worship of the gods, (Indra) has spoken to me the wise Indra has looked upon thee, and instructed by him I have come, Agni to thee

¹ Going from pasture to pasture

² Paliknir id yavatayo bhavanti the flames which had been so often produced may be considered as aged or as the text literally grey headed or allusion is intended to the suspension of the functions of fire as in the legend.

³ Ke me maryaham viyavanta gobhish what enemies have despoiled my kingdom is the explanation of Sáyana

⁴ That is Agni

⁵ The text here divides the two parts of the name as Sunaschichchhepa interposing chit a general particle by Vaidik license

9 Agni shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rakshas*.

10. May thy roaring (flames), Agni, be manifest in the sky as sharp weapons wherewith to slay the *Rákshasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

11. This praise have I, a devout worshipper, composed for thee, (Agni), who art born with many (faculties), as a *steady dexterous (artisan fabricates) a car: if, divine Agni, thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immorals have enjoined Agni that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.²

SUKTA III. (III.)

THE deity is Agni; the *Rishi*, Vāsusruta, of the race of Agni; the metre is *Trishtubh*.

THOU, Agni, art, born Varuna, thou becomest Mitra when kindled: in thee, son of strength, art all the gods: thou art Indra, son of strength, to the mortal who presents (oblations).

¹ Barbishmate *manave sarma yansat is repeated with a slight variation of the first word, havishmate, in the repetition.

7. May Agni inflict (evil) upon the evil doer who commits offence or wickedness against us. destroy, sagacious Agni, the calumniator¹ who injures us in these two ways.' -

8 Former (worshipper) constituting thee, divine, (Agni), the messenger (of the gods), have worshipped thee with oblations at the dawn of day; when thou proceedest to the place (of the aggregation) of the wealth (of sacrifice),² bright-shining, kindled by the mortals who have given thee an abode.³

9 Convey him to safety in war, son of strength, who like a wise son offers to thee (reverence) as to a father⁴ when, sagacious Agni, dost thou look upon us; when, director of sacrifice, dost thou direct us (to good ways).

1 Abhisastam etām, is, properly, this calumny, but as the antecedent of yah, he who, in the masculine, the relative requires the sense of abhisastri, accuser or calumniator.

2 Offence. āgas or aparādha, and sin or wretchedness, enas, or pāpa

3 Santthe yad Agni syase rayinām lit to the heap¹ of riches, but the riches, according to the scholar, are here those of the oblation, havirlakshananām

4 Martair vasubhir idhyamānah the second, according to Sāyana, is an epithet of the first, meaning, vāsakah, placing or being in an abode or place of dwelling, i. e. either the altar, or the chamber of sacrifice.

5 So in v. 2 of the next Sukta, may the bearer of the oblation, the undecaying Agni, be a father to us or the relationship may be reversed, protect him, Agni, who, like a father, cherishes thee as a son, Agni being generated and maintained by the sacrificer, as, by another text, thou art the son of him who maintain thee

10 Glorifying thee, he offers the copious oblation,¹ if, bestower of dwellings, thou as a father art pleased to accept it: Agni, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

11. Agni, youngest (of the gods), verily thou bearest thine adorer (safe) beyond all calamities: thieves have been detected, and hostile men with covert evil intentions, have been avoided (by us) *

12 These (encomiums) are directed towards thee, but perhaps an offence has thereby been uttered to (thee), the giver of dwellings * may Agni, augmenting (by our praise, yield us not up to the maligner or the malevolent

SUKIA IV (IV.)

THE deity, *Rishi*, and metre as before.

ROYAL. Agni, I glorify at sacrifices thee who art the lord of vast riches; may we who art in want of food obtain food through thee, and (through thee) may we overcome hosts of (hostile) men.

2 May the undecaying Agni, the bearer of oblations, be a father to us, all pervading and resplendent

¹ *Bhumi nāma vandamāno dadhāti nāma*, [the scholast says, may mean oblation, havis; or it may be rendered, praising thy many names he offers oblations.

² *Vasave vā tad id āgo avāchi*, is explained, that which is an offensive expression may have been spoken to Vasu, commonly rendered giver of dwellings, by our saying or intimating, *idam dahi*, give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to Agni.

(may he be) to us of pleasing aspect : supply us plentifully with food in return for our well-maintained household fire : grant us viands abundantly.

3 You possess (priests) the wise lord of human-beings,¹ the pure, the purifying, Agni, cherished with oblations of butter, the offerer of the burnt-offering, the all knowing ; he among the gods bestows desirable (riches).

4. Be propitiated Agni, sharing in satisfaction with. *Ilā*, vying with the rays of the sun · be gratified, *Jatavedas*, by our fuel, and bring the gods to partake of the oblation.

5. Propitiated, lowly-minded, a guest in the dwelling, come, thou who art wise, to this our sacrifice : having destroyed, Agni, all our adversaries, bring off the possessions of those who bear us enmity.

6. Demolish, Agni, with thy weapon, the *Dasyu*, appropriating the sustenance to thine own person,² and inasmuch, son of strength, as thou satisfiest the gods, so do thou, Agni, chief of leaders, protect us in battle.

7. We worship thee, Agni, with hymns ; we (worship thee), purifier, and of auspicious lustre, with oblations : bestow upon us all desired riches ; bestow upon us all sorts of wealth.

8. Accept, Agni, our sacrifice . son of strength, the abider in the three regions, (accept our) oblation :

¹ In the first verse we had *vasupatim vasunām*, the lord of riches, of riches ; so here we have a similar redundancy of construction, *viśīm viśpatim*, the lord of men, of men.

² *Vayāḥ kṛinvāras tanve aśvāya* ; or by *tanu* may be understood putra, a son, or the *yajamāna* in that relation.

may we be (regarded) amongst the gods as doers of good. cherish us with triply-protected felicity.¹

9. Thou conveyest us, Jâtavedas, across all intolerable evils, as (people are carried) over a river by a boat: Agni, who art glorified by us with reverence, such as (that shewn) by Atri, know thyself the protector of our persons.

10. Inasmuch as I who am a mortal earnestly invoke thee who art an immortal, praising thee with a devoted heart, therefore, Jâtavedas, grant us food, and may I obtain immortality through my posterity.²

11. Upon whatsoever performer of good works thou, Agni, who art Jâtavedas, castest a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons and male descendants.³

1 Tri varuthena sarmanā, with three defended, that is, preserved by act, thought, and speech, or if sarman be rendered by house, grîha, it may be understood, protect us by or in a three-roofed, or three storied dwelling: *c.* trichchhadishkena grîhena, *i. e.* a spacious mansion.

2 The immortality that is defined as the unbroken succession of descendants, *amritatvam santatyavichchihedalakshanam* - another text to the same effect is cited, *prajām anu prajāyate tad u te martyāmritam*, when progeny is born after progeny, that verily is the immortality of thy mortality.

3 These last two stanzas are to be recited at the sacrifice for obtaining sons, *pa'rakāmeshu*.

SUKTA V. (V.)

The deities are the *Apris*,³ the *Rishi* is Vasutruta, the metre *Gáyatri*.

OFFER abundant butter to the resplendent Susamiddha,¹ to Agni, to Játavedas.

2. Narásansa animates this sacrifice, he who is uninjurable, who verily is wise and sweet-handed.

3. Agni, who art Ilita, bring hither the wonderful and friendly Indra, with his easy-going chariots for our protection.

4. (Grass),² soft as wood, be spread, the worshippers praise thee : be to us radiant (grass the source of) liberality.

5. Open divine doors, our passages to preservation ; fulfill the sacrifice (with its rewards).

6. We glorify the evening and morning, lovely, food-bestowing, mighty, the mothers of sacrifice.

7. Praised (by us), divine invokers of the gods, come, moving on the path of the wind,⁴ to this sacrifice of our patron.*

8. May Ila, Saraswati, Mahi, the three goddesses who are the sources of happiness, sit down, benevolent upon the sacred grass.

9. Twashtri being propitious, thou who art diffusive in kindness, come to thine own accord, protect us in repeated sacrifices.

1 This agrees with the first hymn, vol. I p 31, in making Susamiddha a name, not merely an epithet of Agni.

2 The Barhis or *Poa cynosuroides*.

3 Vátasyu palman may mean, with the swiftness of the wind; or through the firmament.

4 Manusho no yajnam, lit. to [the sacrifice of our man; that is, of the yajamāna.

10 Wherever thou knowest, Vanaspati, the secret forms of the gods to be,¹ thither convey the oblations

11 The oblation is offered with reverence² to Agni to Varuna, with reverence to Indra, to the Maruts, with reverence to the gods.

SUKTA VI (VI)

THE deity is Agni the *Rishi* as before, and metre is Pankti.

I GLORIFY that Agni who is the giver of dwellings to whom, as to their home, the milch kine, the light faced steeds, the constant offerers of oblations, repair³ do thou, (Agni), bring food to thine adorers⁴

2 He is Agni, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-born, devout worshippers repair do thou, Agni, bring food to thine adorers⁵

1 *Yatra vettha devānām guhyānām* the last is explained *rupāni*, forms but no further interpretation of the phrase occurs, it is not specified as a faculty of Vanaspati in any preceding hymn to the *Apri*s, although as in them Vanaspati here represents Agni as identified with the sacrificial post or *yupa* or, as the scholiast here says the deity presiding over it, *yupābhi mānideva*

2 The term is *Swāhā*, who here, as heretofore is an *Apri*, or personification of Agni

3 *Yam astam yanti dhenavah* *astam*, which is repeated in the text with each nominative is explained *sarveshām grihavad īśra yabhutam* he who is become the house like asylum of all the verse occurs *Sāma Veda* 1, 435 11 1037 and *Yajur Veda* 15 43 *Māhādharma* also renders *astam* by *griham*

4. *Sāma Veda*, 11 1039 *Yajur Veda* 15 43

3 Agni the all beholding, gives, verily to the man (who worships him, a son) possessing abundant food Agni, when propitiated, proceeds to bestow that wealth which is of its own nature precious do thou, Agni, bring food to thine adorers ¹

4 We kindle thee, divine Agni, bright, undecaying so that thy glorious blaze shines in heaven do thou bring food to thine adorers ²

5 To thee, radiant Agni, lord of light giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to thee the oblation is offered with the sacred verse do thou bring food to thine adorers ³

6 These fires cherish all that is precious in the fires (of sacrifice) ⁴ they give delight, they spread abroad, they crave perpetually (sacrificial) food bring, Agni, food to thine adorers

7 These thy flames, Agni, fed with abundant food, increase, as, by their descent, they seek the pasture of the hoofed cattle ⁵ bring, Agni, food to thine adorers

¹ Sama Veda, II. 1088

² Sama Veda, I. 419, II. 372

³ Sama Veda, II. 373

⁴ Pro tye agnayo agnisha visvam pushyanti vātyam pra pushyanti dhishnyā gārhapatyādishu, they nourish exceedingly, by their intensity, wealth dhanam, understood, in the household and other fires, that is, the primary flames of Agni, when manifested in the household fires are the source of riches

⁵ Ye patwabbhā saphānām vrajā bhuranti gonām is explained by Sāyana, ye rasmayah, those rays which, patanash, by falling, ichchhanti yuthām saphānām gonām, wish for or proceed to the herds of hoofed cattle, an explanation which does not render the sense more obvious it means, he adds, that the spreading flames long for the burnt-offering āyatā jwālā homāya kāṅkshanti-ityarthah.

8. Grant, Agni, to us who praise thee, new dwellings, and (abundant) food. may we be those who worship thee, having thee for a messenger (to the gods) in every house: bring, Agni, food to thine adorers.

9. Giver of delight, thou receivest into thy mouth the two ladles (full) of butter;¹ so mayst thou fulfil (our desires), lord of strength, at our solemn rites: bring Agni, food to thine adorers.²

10. Thus have they repaired to Agni with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses. bring, Agni, food to thine adorers.

SUKTA VII. (VII)

THE deities as before, the Rishi is Isha, of the race of Atri; the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

FRIENDS, offer fitting praise and food to Agni, the most liberal benefactor of men, the powerful son of strength.³

¹ Termed *juhu* and *upabhrāt*, two ladles used for pouring the oiled butter upon the fire.

² *Sāma Veda*, ii. 374. *Yajur-Veda*, 15. 43. *Mahidharah* explains *ubhe darvi*, two hands serving as ladles.

³ *Urjo naptre*, *Sāyana* renders, *balasya putrāya*. *Mahidhara*, *Yajush*, 29, translates *Urj*, water, and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.

2 Where is (the deity) upon whose presence the rejoicing conducts (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle and living beings generate

3 When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the title

4 Verily he gives a signal by night to one who is far off, when he the purifier, the undecaying, consumes the forest lords

5 At whose worship (the priests) pour the dripping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of father)

6 Him whom the desired of many, the (devout) man recognises as the sustainer of all, the flavourer of food, the provider of dwellings for men

7 He crops the dry ground strewn (with grass and

1 Ritasya rasmin idado is variously explained by the scholiast, he accepts the ray that is the apprehender or absorber, grāhaka, of water, alluding to the production of rain as the result of burnt-offerings, or he becomes endowed with the energy generative of the reward of the sacrifice, phalajanakam tejah swikritavān, or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

2 Bhumā prasthēva, is, literally, like many or much on the back the scholiast explains bhumā as signifying offspring, or that which is many, bahū bhavati bhumā apatyam, and prasthēva he adds, implies the backs of the father, putrā prasthādēva i.e., as boys mount upon the fathers side, so do the flames, putrā yathā putrankam ārohanā tad vat.

wood¹, like an animal grazing², he with a golden beard, with shining teeth, vast, and of irresistible strength

8 Bright as an axe is he to whom the (worshipper), like Atri, proceeds³ (to offer worship) he whom his prolific mother has brought forth, bestowing a benefactor on the world), when (Agni) obtains (sacrificial) food

9 To thee Agni, the acceptor of the oblation the upholder (of all), there is pleasure (from our praise) do thou bestow upon these thy worshippers wealth, and food and a heart (grateful for thy favour)

10 May the sage who is in this manner the offerer of exclusive praise (Agni to thee) accept the cattle which are to be given to thee and thereupon may Atri overcome the irreligious *Dasjus* may Isha overcome (hostile) men⁴

1 Dhanwākshitam dāti dhanwa the commentator explains a place without water nirudakapradesam and ākshitam trina kashthādibhir ākshitam tossed over with grass, timber, and the like

2 Suchi *ma yasmā atrivat pra swadhītiva riyate it is not very obvious whether the comparisons apply to Agni, or the worshipper they might both be understood by the worshipper, eager to offer oblation as an axe to cut or both might be applied to Agni atrī, meaning an eater, or devourer, or an animal eating grass it seems however, most reasonable to apply atrivat to the yajamāna and swadhīti to Agni

3 Ishah sāśahyān nrin ishah may be according to Śāyana the Rishi of the Sukta or derived from ish, and being the accus plur., it may be an epithet of nrin, encountering or opposing men

SUKTA VIII. (VIII).

THE deity and *Rishi* as before; the metre is *Jagati*.

MANIFESTER of strength, Agni, ancient worshippers have kindled thee of old for their preservation; thee, the delighter of many, the adorable, the all-sustaining, the lowly-minded, the lord of the house, the excellent.

2. Men have established thee, (Agni, their ancient guest, as the lord of the house; (thee) the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees),¹

3. Human beings glorify thee, Agni, the appreciator of burnt-offerings, the discriminator (of truth), the most liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

4. We approach thee, all-sustaining Agni, adoring thee in many ways with hymns and with prostrations: do thou, Angiras, when kindled, be propitious to us: may the divine (Agni be pleased) by the (sacrificial) food (offered by the) worshipper, and by the bright flames (of his sacrifice).

5. Agni, the praised of many, thou who art multiform, givest of old food to every mortal; thou reignest with strength over the various (sacrificial) viands; the splendour of thee when blazing brightly is not rivalled (by any).

1 Jarad-visham is literally, that which is poison to the old: the commentator explains it jaratām vrikshānām vyāpakam, the pervader or consumer of old trees; or it may be mean jarnodakam, that by which water is dried up.

6. Agni, youngest (of the deities), the gods have made thee, when kindled, their messenger, the bearer of oblations; thee, who art rapid in movement, and of whom butter is the source, the have made when invoked, the brilliant eye (of the universe), instigated by the understanding.

7. The ancient seekers after happiness have kindled thee, Agni, when invoked, (and fed thee) with abundant fuel; and thou (thereby) increasing, and supplied with shrubs, art dominant over all terrestrial viands.¹

¹ Abhijrayānsi pārthivā vi tishthase : Sāyana explains jrayānsi by annāni, food, estates, and pārthivā by vrikshāḥ, trees; or he admits it to be an epithet of jayānsi, earthly estates, as the cakes and butter presented in sacrifices with fire.

FOURTH ASHTAKA.

FIRST ADHYAYA

MANDALA V (continued).

ANUVA'KA I (Continued)

SUKTA IX (IX.)

THE deity is Agni, Gāyā of the race of Atri is the *Rishi*, the metre of the fifth and seventh stanzas is *Pankti*, of the rest *Anushtribh*

MORTALS bearing oblations glorify thee, Agni, the divine I praise thee, Jātavedas,¹ for that thou conveyest successively oblations (to the gods).²

2 Agni is the invoker of the gods (on behalf of him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn, (he) in whom congregate all sacrifices securing food and fame

3 He (it is) whom the two sticks have engendered like a new-born babe, the supporter of men the descendants of Manu, the fit object of sacrifice

¹ In addition to previous explanations the same is here said to imply, he whom all know to be identical with all that exists, or, *vedas* may mean wealth when it will signify, he from whom all wealth is generated

² The grammarians' portion of Sāyana's commentary, which is very full in the first and second Ashtakas is suspended in the MSS of the third. It is resumed at the beginning of the fourth, but is only occasionally inserted.

4 Thou art laid hold of with difficulty like the young of tortuously twining (snakes),¹ thou who art the consumer of many forests, as an animal is of fodder

5 Of whom smoke emitting, the flames intensely collect, then, when diffused in the three regions² Agni inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower³

6 By the protections of thee Agni the friend (of all) and by our praises (of thee), may we pass safe from the evil acts of men, as if from malignant (enemies)

7 Powerful Agni, bestow upon us the institutors (of pious rites), that wealth (which we desire) may he discomfit (our foes) may he cherish us may he be ever ready to bestow upon us food and do thou,⁴ Agni be present in battles for our success

1 Putro na hvāryānām, like the son of crooked going the scholiast says like a young snake bālasarpah¹ or it may mean the colt of rearing and plunging horses of those not broken in, asikshitabālāsah

2 Yadam aha trito divi upadhamati is explained trishu sthāne shu vyāptah spread in the three regions or trini sthānāni atitya, having gone beyond the the three regions ātmānam upa varddhayati, he blows up or enlarges himself

3 The text has sisite dhātari he sharpens as in a blower, which the scholiast explains like the fire which in the proximity of one blowing with a bellows blazes up so Agni sharpens his flames or of himself adds to the intensity

4 The confusion of the second and third person is that of the original

SUKTA X (X)

The deity, *Rsshi*, and metre as before.

AGNI, of irresistible prowess, bring to us most powerful treasure, (invest us) with surrounding wealth; mark out the paths to abundance.¹

2 Marvellous Agni, (gratified) by our acts, (produce) in us greatness of vigour in thee abides the strength destroying evil spirits, thou who art to be worshipped, like Mitra, art the doer (of great deeds)*

3. Augment, Agni, our dwelling a prosperity, for the devout men (who have propitiated thee) by their praises have acquired riches

4. Delightful Agni, those men who glorify thee with hymns become rich in horses, and are invigorated with (sac-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord"

5 These thy bright and fierce flames, Agni, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6 Be prompt, Agni, for our protection, and for the gift of poverty-repelling (riches); and may our pious (descendants be able to) compass all their desires

¹ Sâma-Veda, 1 81 there is a slight difference in the text of the second half of the stanza.

* The text has only *krânâ* for *kurvâna* - the acts alluded to are such as driving away the *Râshasas* or other disturbers of religious rites.

2 *Divaschid yeshâm brihat sukirtter bodhati tmanâ* the application of the two last words is somewhat doubtful: Sâyana disconnects them from the preceding, and supplies the name of the Rishi of the Sukta, *Gaya*, as the nominative of *bodhati*; *evamvidham tvâm Gayashtmanâ swayam eva bodhayati*, *Gaya* of his own accord, or of himself, as it were, arouses thee, Agni, so described.

7. Agni, who art Angirās, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee, and be (at hand) for our success in battles.

SŪKTA XL (XL.)

THE deity is Agni, the *Rishi* is Sutambara of the race of Atri; the metre is *Jagati*.

THE vigilant, the powerful Agni, the protector of man, has been engendered for the present prosperity (of the world) fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure Agni shines brilliantly for the *Bharatas* ¹

2 The priests have first kindled,² in three places, Agni, the banner of sacrifice, the family priest, (riding) in the same car with Indra and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite

3 Thou art born unobstructed of two mothers.³ pure, adorable, wise, thou hast sprung up from (the

¹ Sāma-Veda, II 237. Yajur-Veda 15. 27 Mahidhara agrees with Sāyana in interpreting Bharatas by Ritwiks, or priests; he differs slightly in some other respects, rendering the stanza, Agni, engendered by the priests for the present sacrifice; he shines so brilliantly, that with his flames he touches the sky, the patron of the sacrificer, vigilant, dexterous, fed with butter, pure.

² Trishadhas the samidhira, that is, as the three fires, the Gāthapatya, A'havaniya, and Dakshina

³ The two sticks of attrition

devotion of) the householder :¹ they have augmented thee with butter : Agni, to whom burnt offerings are made, the smoke is thy banner spread abroad in the sky.

4. May Agni, the fulfiller (of all desires), come to our sacrifice : men cherish Agni in every dwelling : Agni, the bearer of oblations, has become the messenger (of the gods) : those adoring Agni adore him as the accomplisher of the sacrifice.

5. To thee, Agni, this most sweet speech (is addressed) ; may this praise be gratification to thy heart : pious hymns fill thee, and augment thee with vigour, as large rivers (replenish) the sea.

6. The *Angirasa*s discovered thee, Agni, hidden in secret, and taking refuge from wood to wood : thou art generated, being churned with great force ; therefore they have called thee, Angiras, the son of strength.²

SUKTA XII. (XII.)

The deity, Rishi, and metre as before.

I OFFER to the great, the adorable Agni, the rainer of water, the vigorous, the showerer (of benefits) the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth.

2. Agni, who knowest (the purpose of) the sacrifice, assent to this rite : be favourable to the copious showers

¹ *Udāhṛtaḥ - āvāśaḥ - āgṛhīṣṭi* - the 'father' is said to designate the Yajmāna, from his especially, viz. abiding, *vasata*, in the chamber where the agnihotra, and other rites with fire, are celebrated.

² *Sāma-Veda*, ii. 238. *Yajur-Veda*, 15-28 : Mahidhara agreed with Śāyana : he adds as the explanation of *gubhā, apsu*, in the waters, referring to the *śūmāra* legend.

of water :¹ (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth),² but (repeat the praise) of the resplendent showerer (of benefits).

3. Agni, bestower of water, by what (act of) truth mayest thou, who, art adorable, be cognizant of our adoration : may the divine Agni, the guardian of the seasons, recognise me : I (know) him not (yet) as the lord of the riches of which I am the possessor.³

4. Who, Agni, among thy (followers) are the prisoners of foes ? who among them are the protectors (of men), the splendid distributors of gifts ? who

1 When the author of a Sukta takes a fancy for the word *rita*, probably, in one of its meaning the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water : *ritasya dhārā*, however necessarily implies the last

2 The text is very elliptical and obscure *nāham yātum sahasā na dwayena ritam sapāmi arushasya vṛishnah* : it is, literally, not I to go by strength, not by the two, I swear, the sacrifice of the singing showerer : Sāyana supplies *yukta*, joined or endowed *sahasā*, with strength, and makes *yātum* mean to injure, or injury of pious acts, connecting it with *sapāmi*, which he renders by *sprisāmi* or *karomi*, I touch or do ; I do not proceed to injure sacred offices : by the two, he explains *satyānritābhyām*, by truth and untruth, that is, *asādikam kṛityam na sprāmi, na, karomi*, I perform not any act not enjoined by the Veda. *ritam* here he interprets praise, and again attaches to it *sapāmi*, without the negative, I vow or repeat the praise of Agni.

3 *Na aham patim sanituh asya rayāh* ; the verb is understood : the scholiast renders it *bhājamānasya asya mama rāyah swāminam tam agnim aham na jānāmi*, I do not know that Agni, the master of the riches of this one, or me, the enjoyer : what it means is not every obvious.

among them defend the asserter of untruth? who are the encouragers of evil deeds?¹

5 These thy friends, Agni, everywhere dispersed, were formerly unhappy (in abandoning thy worship), but are again fortunate (by its renewal) may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves

6 May the dwelling of him, Agni, who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored, and may a virtuous successor of the man who diligently worships thee come in his place

SUKTA XIII (XIII)

THE deity and *Rishis* as before, the metre is *Gayatri*.

ADORING thee, Agni, we invoke thee adoring thee we kindly thee, adoring thee for protection

2 Desirous of wealth, we recite to day the effectual praise of the divine Agni, (whose radiance) reaches the sky*

3 May Agni, who amongst men is the invoker of the gods, accept our praises, may he offer sacrifice to the divine beings

1 The two last are persons not worshipping Agni, but the verse may be also thus rendered who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, Agni, thy worshippers.

2 This and the two next verses occur *Sāmaveda* II 755—757

4 Thou, Agni, art mighty and gracious, the (minister) priest, the desired (of all through thee the worshippers complete the sacrifice

5 Wise worshippers exalt thee, Agni, the bountiful giver of food, the deservedly lauded do thou bestow upon us excellent strength

6 Agni thou encompassest the gods as the circumference (surrounds) the spikes (of a wheel). bestow manifold wealth upon us

SUKTA XIV XIV)

THE deity *Rishi*, and metre as before

WAKEN the immortal Agni with praise, that, being kindled he may bear our oblations to the gods

2 Mortals worship him an immortal divinity at their sacrifices, most adorable among the human race

3 Numerous (worshippers) pouring out butter from the (sacrificial) ladle, glorify him, the divine Agni, that he may convey their oblation (to the gods)

4 Agni as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre he has discovered the cows the waters, the sun

5 Worship the adorable Agni, the sage, whose summit blazes with butter may he hear and comprehend my invocation

6 They have augmented Agni the beholder of all, with oblations and with praises along with the gods, the objects of pious meditation, desirous of praise

ANUVAKA II

SUKTA I. (XV)

THE deity is Agni; the *Rishi* Dharuna, of the family of Angirasa; the metre is *Trishtubh*.

I OFFER praise to Agni, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

2 They are detaining by sacrifice the true recipient (of offerings)¹ in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated, at the solemnity which is the stay of heaven.

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Rákshasas*), enjoy forms exempt from defect:² may that new-born Agni scatter assembled (hosts): let them stand from around me, as (deer avoid) an angry lion.

4. When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all), to behold and to support them; and when, being detained,

¹ *Ritena ritam dharunam dhārayantah*. they, the *Yajamānas*, hold or detain, *ritam dharunam*, *yajnasya dhārakam satyam*, the true holder of sacrifice, that is Agni, by the ceremony, *paramo vyomani, utkrishte athāne*, in the best place, that is, the altar.

² *Anhoyuvastanvat-tanvate*. are explained by *Sāyana*, *svāstanur-anhasā viyojikā vistārāyanti*, they effect the extension of their own persons, disjoined by or separated from sin: the sense is not very obvious.

thou maturest every kind of food : then, multiform (Agni, thou comprisest (all beings) in thyself

5 Divine Agni, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of riches, support the utmost of thy vigour and do thou considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to Atri³

SUKTA II (XVI)

THE deity as before the Rishi is Puru of the race of Atri the metre is *Anushtubh* except in the last verse in which it is *Pankti*

* OFFER abundant (sacrificial) food to the brilliant divine Agni whom mortals have placed before them by praises as a friend¹

2 For that Agni (endowed) with the lustre of the strength of his arms is the ministrant of mortals, who (presents) the oblation to the gods in succession, and like Bhaga⁴ distributes desirable wealth

3 (May we be assiduous) in the praise, (and cherished) in the friendship, of that very radiant

1 Vayo vayo jarase yad dadhānah the scholiast interprets yadā dhāryamāno bhavasi tadā sarvam² annam jarayasi when thou art being detained then thou causest all food the decay, ¹ e to digest

2 This may perhaps also imply that wealth bestowed upon the Rishi is deposited in a secure receptacle like the hidden booty of a thief padam na tāyur guhām dadhānah but the whole Sukta is obscurely worded

3 Sama Veda 1 88 the latter reads prasastaye for pra se, instead of prasastibh h by pra ses

4 Bhaga according to Sāyana here means Surya

possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

4. Now verily, Agni, (be disposed) for bestowing excellent strength on these (they worshippers) : heaven and earth have invested him with glory like the vast (sun).¹

5. Glorified by us, Agni, come quickly, and bring us desirable wealth: we who (are they worshippers), we (who are thine, adorers, offer thee welcome together with oblations, be thou favourable to us; be (our) success in battles.

SUKTA III (XVI)

The deity, *Rishi*, and metre as before

DIVINE Agni, a mortal thus with sacrifices (calls upon thee) who art endowed with lustre for protection : Puru adores Agni for protection when the sacred rite is solemnized

2. Performer of various functions,² who art deservedly renowned, thou praisest by thy words that Agni, who is possessed of wonderful splendour; who is exempt from pain, who is adorable and supreme in understanding.

2. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the

1 The text has only *yahvam* as like the great, the scholar has *mahāntam suryam* i.e., like the great sun

2 Vidharman. It applies either to the *Rishi* or the *yajamāna*.

rays of light shine brightly by his lustre, verily, (the sun is luminous) ¹

4 By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars, Agni, to whom oblations are due, is then glorified by all people

5 Quickly, (Agni, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain) son of strength, (be favourable) to my desires, protect us (from calamity) be alert for our prosperity, come for our success in battles

SUKTA IV (XVIII)

THE deity and metre as before the *Rishi* is Dwita, of the race of Atri

LET Agni the beloved of many, the guest of man, be present at dawn, he who, immortal, desires the oblations of mortals ²

2 Be (willing to make) a grant of thine own strength to Dwita the bearer of the pure oblation, for

1 The text has only *asya vāsā u archishā, vā asā* being put for *vā asau*, literally, by the light of him he verily asau he, according to the commentator, designates the sun, and the entire phrase is by the light of him that is, of Agni, the sun becomes radiant, *Adityo archishmān bhavati*

2 *Sagdhī swastaye* the commentator says the verb may here be put for the first person, and mean *yāche*, I ask for, or it may mean as translated, *sakto bhava* be able

3 *Sāma-Veda*, 1 85 the reading of the second half of the stanza somewhat differs our text is *visvāni yo amartyo havyā martyeshu ranyati* the *Sāma* has *visve yasmin amartye havyam martāsa indhati* in or upon all that which is immortal, mortals oblations.

he, immortal Agni, thy diligent praiser, brings to thee continually the *Soma* juice.

3. I invoke thee bright-shining, through¹ a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

4. Amongst whom the ceremonial of many 'kinds is' observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice) leads (the worshipper) to heaven.²

5. Immortal Agni, bestow upon those opulent men, who, upon (my) praise (of thee), gave to me fifty horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

SUKTA V. (XIX.)

THE deities as before; the *Rishi* is named Vavri; the metre of the two first stanzas is Gâyatri, of the two next Anushtubh, and of the fifth Virâtrupâ.

UNPROSPEROUS circumstances affect Vavri: may the acceptor (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly, and nourish (thy) strength (by oblations): they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (Agni) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk:

¹ Swar-nare, a synonyme here of yajne, swargam yajamānam mayati, it leads the yajamāna to heaven.

he who, like the mixed oblation, is filled with food,¹ and, unsubdued, is ever the subduer of his foes.

5. Radiant (Agni), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us and may the fierce flames, destructive of foes, be gentle to this thy worshipper.

SUKTA VI. (XX)

THE deity as before: certain persons of the race of Atri, called *Prayasvats*, are the *Rishis*, the metre of the last stanza is *Pankti*, of the rest *Anushtubh*.

THAT (sacrificial) wealth, Agni, bounteous giver of food, of which thou approvest, and which deserves to be commended by our praises, do thou convey to the gods²

2. May those prosperous men who do not offer oblations to thee become destitute of great strength, and may (the followers) of other (than *vaidik*) observances incur (thy) enmity and punishment.

3. We, *Prayasvats*,³ have recourse to thee, the invoker (of the gods), the means of strength: we glorify thee first at sacrifices with praise

¹ *Gharma* na *vāja* atharah, he in whose belly is food like the *gharmah*: besides its ordinary sense of warm, hot, and that of day, assigned to it by Yāska, the word has other meanings. Sāyana apparently identifies it with the ceremony called *Pravargya*, *pravargya* iva *gharma* yathā *havyenājjenapayasāsikta*, like the *Pravargya* the *gharma*, sprinkled with the oblation butter and milk. perhaps we should read *pravargye*, at the *Pravargya*, for, by a subsequent passage, *gharma* means a vessel, a pitcher.

² *Yajur Veda*, 19. 64: instead of *vājasātama*, the printed *Yajush* reads *kavyavāhana*, conveyer of offerings to the manes.

³ *Prayasvantah* is, literally, those having food, *annavantah*.

4. Possessor of strength, day by day so (provide), that we may enjoy thy protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

SUKTA VII. (XXI.)

THE deity as before; the *Rishi* is Sasa; the metre as before.

LIKE Manu, we meditate, Agni, upon thee; like Manu, we kindle thee: worship the gods on behalf of the (worshipper) devout as Manu.

2. When thou art pleased, Agni, thou shinest upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to thee.

3. All the consentient divinities have made thee their messenger; therefore the pious worship thee who art divine, wise Agni, at sacrifices.

4. Man praises thee, divine Agni, to convey his offerings to the gods: bright Agni, blaze when kindled: take thy seat in the chamber (of sacrifice), in the chamber of the sincere Sasa.

SUKTA VIII. (XXII.)

THE deity and metre as before; the *Rishi* is Visvasāman.

SING, Visvasāman, like Atri, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man.

2 Cherish the divine Agni, by whom all that exists is known, the priest of the rite) may the sacrifice most suitable for the gods duly this day proceed to them

3 Men have recourse to thee, divine Agni, who art of intelligent mind for security we praise thee who art most excellent, seeking thy protection

4 Agni, son of strength, recognise the words of this our (laudation) handsome-chinned, lord of the dwelling, the sons of Atri exalt thee, such (as thou art), by their praises they embellish thee by their hymns.

SUKTA IX (XXIII)

THE deity and metre as before, the *Rishi* is Dyumna

BESTOW, Agni, upon Dyumna a son,¹ overcoming foes by his prowess, one who may with glory subdue all men in battle

2 Mighty Agni, grant us a son able to encounter hosts, for thou art true and wonderful, and the giver of food with cattle

3 All men concurring in satisfaction, bearing the clipt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth

4 May the (sage) on whom all men rely possess for subduing strength radiant Agni, so shine in our habitations that they may abound in riches: shine, purifying Agni, dispensing light

¹ The text has *rayam*, *rem* riches, but the scholiast understands it metaphorically, and renders it *putram* a son, a meaning consistent with what follows.

SUKTA X. (XXIV)

THE deity is Agni, the *Rishis* are termed Gaupāyanas and Lau-pāyanas, and are four in number, named severally, Bandhu, Subandhu, Srutabandhu and Viprabandhu, to each of whom a half stanza of the two stanzas of which the Sukta consists is attributed the metre is Virāj

1, 2¹. Agni, who art to be adored, be ever nigh to us, our protector and benefactor do thou, who art the giver of dwellings and dispenser of food, be present with us bestow upon us most brilliant wealth

3, 4 Understand us, Agni, hear our invocation; defend us from all malevolent (people) most bright and resplendent Agni, we earnestly solicit thee for the happiness (of ourselves) and our friends

1 These two verses seem to be favourites the first pada of the first occurs twice in the Sāma Veda, I, 448, II 457, the second once, II. 458 the second pada of the second stanza occurs in the same, II 459 we have both of them twice in the Yajush, 3 25, 15 48 Mahidhara's explanation is much the same as Sāyana's except in one or two words, as varuthyah in the first line of the first stanza Sāyana explains it varaniyah, sambhajaniyah, that which is to be chosen, to be enjoyed, to be worshipped, Mahidhara interprets it favourable or auspicious to the family or the house varutha meaning he says, either putra samuha, an assemblage of sons, or grāha, a house Sāyana also gives as an alternative, endowed or inclosed with circumferences or defences, paridhāvritah, alluding perhaps, to the common import of varutha the fender of a carriage again, vasustravas, in the second line of the first verse which Sāyana interprets vyāptānnah he by whom food is dispensed, Mahidhara explains renowned for wealth

SUKTA XI (XV).

THE deity as before, the *Rishis* are those of the race of Atri, named Vasuyus, the metre is *Anushtubh*.

CELEBRATE the divine Agni for his protection • may he who presides over dwellings grant (our desires) may the son of the *Rishis*,¹ the observers of truth, save us from those who hate us

2 That Agni is true² whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours

3 Agni, to be propitiated by praises, (gratified) by our choicest and most excellent adoration and hymns, bestow upon us riches

4 Agni shines amongst the gods Agni is present amongst mortals Agni is the bearer of our oblations: glorify Agni with praises

5 May Agni bestow upon the donor (of the oblation) a son, abounding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors

6 May Agni bestow a son, the protector of the good, who, with his follows, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered³

7 That (praise) which best conveys (our veneration is due) to Agni affluent in splendour, grant us,

1 Agni is termed the son of the *Rishis*, as generated by their rubbing the sticks together which produce fire

2 Satya: by true, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

3 This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, putrakāmeṣṭi.

(Agni), great (wealth), for from thee vast riches and ample food proceed ¹

8 Brilliant, Agni, are thy rays - mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9 Thus we, *Vasuyus*,^a glorify the vigorous Agni : may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

1 *Sāma-Veda* 1. 86 *Yajur-Veda*, 26 12: *Mṛhidhara* differs from *Sāyana* in his interpretation of this verse in several respects - considering the first line *īyad vāhishtham tad agnaye vṛihad archa vibhāvaso*, to be addressed to the *Udgātrī*, he renders it, sing to Agni, that *Vṛihad sāma* (a hymn of the *Sāma Veda*), which is the most effectual means of obtaining our desires; and he refers the vocative *Vibhāvaso*, to the second line in which a more important variation occurs it runs, *mahishi iva twad rayistwad vāja udirate*, *Sāyana* makes *mahishi* the adjective of *rayi*, great riches, and observes of *iva* that it is a pleonasm, *iveti puranaḥ* - *Mahidhara* understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamaparinitā stri grihāt patim prati udgachchhati*, so riches and food proceed to the worshipper, Agni, from thee. necessity of supplying a whole sentence is rather against this rendering, and *mahishi* as an adjective is of not unferquent occurrence

a The *Vasuyus* are here explained *vasukāmib*, they who desire wealth.

SUKTA XII (XXVI)

THIRDEITY and *Rishis* as before, the metre is *Gayatri*

DIVINE purifier, Agni with thy radiance and pleasing tongue, bring hither and worship the gods ¹

2 Feeder upon butter bright and variegated radiance, we solicit thee, the beholder of heaven, to (partake of) the (sacrificial food

3 We kindle thee at the sacrifice, wise Agni, whose food is the oblation, who art brilliant and vast ²

4 Come Agni, with all the gods, to the donor (of the oblation) we have recourse to thee as their invoker

5 To the institutor of the rite, pouring out the libation, bring excellent vigour, sit down with the gods upon the sacred grass

6 Victor over thousands, thou favourest, when kindled our holy rites, the honoured messenger of the gods

7 Reverence Agni, by whom all that is, is known, the bearer of oblations, the youngest of the gods, the divine, the ministrant priest

8 May the sacrifice most solemnly offered by the devout duly proceed to day (to the gods), spread the sacred grass for their seat

9 May the Maruts, the Aswins, Mitra, Varuna, the gods, with all their attendants, sit down upon this grass

¹ Sāma Veda, II 871 Yajur Veda, 17 8

² Sāma Veda, II 872, 873

SUKTA XIII. (XXVII)

THE deity as before, but in the sixth stanza Indra is associated with Agni, the *Rishis* are three *Pāpīs*, Tryaruna the son of Trivishna, Trasadasyu the son of Purukutsa, and Aswamedha the son of Bharata; 1 or Atri alone may be the *Rishi*: the metre of the three first stanzas is *Trishtubh*, of the last three *Anushtubh*

AGNI, who art the protector of the good, most wise, powerful, and opulent; Tryaruna the son of Trivishna has become renowned, Vaisvānara, in that he has bestowed upon me a pair of cattle with a waggon, and with ten thousands of treasure

2 Agni, Vaisvānara, who art deservedly praised and exalted (by us), bestow happiness upon Tryaruna, who gives me hundreds (of *Suvarnas*,³ twenty cattle, and a pair of burden-bearing horses

3 As Tryaruna, pleased by the eulogies of me who have many children, presses with earnest (mind, gifts upon me), so does Trasadasyu, desirous, Agni, of thy valued favour through thine exceeding praise

1 Of these princes we have yet met only with the second, Vol. I. p. 292 in the Vishnu Purana a Trayyāruna occurs, (p. 371), but he is the son of Tridhanwan, and the seventh in descent from Trasadasyu, with whom, therefore, he could not be contemporary, so that either the Veda or the Purāna is wrong the latter enumerates a Trayyaruna among the Vyasas, p. 273 no other authority gives Bharata a son named Aswamedha.

2 For in fact the *Rajās* are rather the *Devatās*, they do not commemorate their own donations it is Atri, or some member of his family, who speaks.

3 The text has only *sataśi* the hundreds the scholiast adds *suvarnānām* of *suvarnas* it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander the people of Samsa, Raja of Sindomana, present him with told money.

4 When Aswamedha gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in thy praise), do thou, Agni, grant intelligence to (the *Rājā*) who wishes to offer sacrifice (to thee)

5 Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*,¹ the offering of Aswamedha (gratifies thee)

6 Indra and Agni, bestow upon the munificent Aswamedha infinite wealth with excellent posterity, undecaying as the sun in heaven

SUKTA XIV (XXVIII)

THE deity as before, the *Rishi* is *Viswavārā*, a lady of the family of *Atri* the metre of the first and third stanzas is *Trishtubh*, of the second *Jagati*, of the fourth *Anushtubh*, and of the two last *Gayatri*.

AGNI, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn: *Viswavārā*, facing the east, glorifying the gods with praises, and bearing the ladle with the oblation,² proceeds (to the sacred fire)

¹ Mixed with curds, milk, and parched grain.

² *Havishā ghrītāchi* is explained by the scholast *puroḥitā* *lakṣhanena yuktayā ghrītāchyā sruchā sahaitā*, with the ladle of ghrī connected with the cakes and other articles of the oblation. The whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations besides *Viswavārā* being feminine, the epithets *p-āchi* *lānā* *ghrītāchi* are of the same gender, the term is explained the repeller of all enemies of the nature of *sa n sarvaṃ ap pāparupam satrum vārayitrī* we have no further clue to her history than that she is an *Atreyī*, of the race of *Atri*.

2. When about to be kindled, Agni, thou rulest over ambrosial (water) : thou art present with the offerer of the oblation for his welfare : he to whom thou repairest acquires universal wealth ; he places before thee, Agni, the dues of hospitality.

3. Repress, Agni, (our foes to ensure our) exceeding prosperity : may thy riches ever be excellent :¹ preserve in concord the relation of man and wife,² and overpower the energies of the hostile.

4. I praise the glory, Agni, of thee when kindled, and blazing fiercely : thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. Agni, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to Agni when the sacrifice is solemnized : select the bearer of the oblation to the gods.³

¹ Samjāpātyam suyamam kurushva, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, Yajur-Veda, 33. 12.

² According to the Taittiriya, there are three kinds of sacrificial fire : the havyavāhana, which receives the oblation intended for the gods ; the kavayavāhana, that intended for the Pitris ; and the Saharākshas, that intended for the Asuras : the worshipper is therefore directed on this occasion to select the first.

SUKTA XV (XXIX)

THE deity is Indra, but one hemistich may be assigned to *Usanas*, the *Rishi* is Gauriviti, of the race of Sakti, the metre is *Trishtubh*

IN the adoration of the gods by Manu, there are three effulgences, and they Maruts), uphold three luminaries¹ in heaven the Maruts of pure energy worship thee, for thou, Indra, art their intelligent *Rishi*.

2 When the Maruts worship Indra, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys *Ahi*, and sets the abundant waters free to flow

3 Or, mighty Maruts, and thou also, Indra, drink of this my copiously effused libation then the offered libation obtains cattle for the offerer,² and Indra, drinking of it, kills *Ahi*

4 Thereupon he fixed firmly heaven and earth, and, resolutely advancing, filled (*Vritra*) like a deer, with terror stripping off his covering, Indra slew the *Dánava*, endeavouring to hide, and panting with affright

5 Then, for this exploit, all the gods gave thee, *Maghavan*, in succession, the *Soma* beverage, whence thou hast retarded, for the sake of *Etasa*, the advancing horses of the sun

6 Whereupon *Maghavan* hast destroyed with his thunderbolt at once his (*Sambara's*) ninety and nine cities³ the *Varuts* glorifying Indra in a common

¹ The sun, the wind, fire the same are probably intended by the similar phrase preceding *tryaryamā trīṇi aryamānītejānsi*, according to *Sāyana*.

² Manushe *gā avindatī, yajamānāya vedayati gā*, may also mean a n dhenur *vrishṭilakshānān udakāni vā*

³ The text has *bhogān*, meaning according to *Sāyana*, cities, when the acute accent is on the last vowel, *bhogān* *ityan'cā-dītat purava-banah*.

dwelling with the *Trishtubh* hymn, he destroyed the bright (city of the *Asura*).

7. To aid (the undertaking of) his friend, Agni, the friend (of Indra), has 'quickly consumed' three hundred buffaloes; and Indra, for the destruction of *Vritra*, has at once quaffed three vessels of *Soma*, offered by Manu.

8. When thou hadst eaten the flesh of the three hundred buffaloes, when thou who art *Maghavan* hadst slain *Ahi*,² went all the gods summoned Indra full of food, as if he had been a servant, to the battle.

9. When, Indra, thou and *Usanas*, with vigorous and rapid coursers went to the dwelling of *Kutsa*, then, destroying his foes, you went in one chariot with *Kutsa*, and the gods, and verily thou hast slain *Sushna*.

10. Thou hast formerly detached one wheel (of the car) of *Surya*: another thou hast given to *Kutsa* wherewith to acquire wealth: with the thunderbolt thou hast confounded the voiceless *Dasyus*,³ thou hast destroyed, in battle the speech-bereft (*śpas*).

1 *Apachat*, has roasted or digested - we have here a sort of hecatomb.

2 Or perhaps *yad ahim jaghana* might be rendered, that he should kill *Ahi*.

3 *Anāso dasyun amrinah*: *anāsa*, *Sāyana* [says, means *āsyara* - *hitān*, devoid or deprived of words, *āsyā*, face or mouth, being put by metonymy for *śabda*, the sound that comes from the mouth, articulate speech, alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the Hindus, as in the familiar term for a barbarian, *mlecchcha*, which is derived from the root *mlecchch*, to speak rudely: Professor Muller, *Universal History of Man*, I. 346, referring to this text, purposes to separate *anāsa* into *a*, non-, *nāsa*, the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *Ārya* race, the

11. May the praises of Gauriviti exalt thee : thou hast humbled Pipru for the son of Vidathin : Rijiswan, preparing dressed viands, has through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine months celebration, those of the ten months, pouring out libations, worship Indra with hymns : the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, Mag-Havan, thou hast performed, how may I adequately offer thee adoration most mighty Indra, we ever celebrate at sacred rites the recent exploits which thou hast achieved

14. Unmatched (by any), thou hast done, Indra, all these many (deeds) by thine innate energy : wielder of the thunderbolt, whatever thou, the humbler of (foes) hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty Indra, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat. firm doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.¹

proposal is ingenious, but it seems more likely that Sâyana is right, as we have the Dasyus presently called also *mridhravâchas*, *hinstiavâgandriyân* having defective organs of speech.

1 Praises and hymns, the scholiast says, are compared to garments, as being fit to be received as a respectful present, *upa sanhâ-ravadgrahyâm* if correct, this shew the custom of presenting honorary dresses to be of Indian origin and considerable antiquity the same are compared to a chariot, as the means of conveying de. and the gals of sacrifices.

SUKTA XVI. (XXX.)

THE deity as before, or it may be the *Raja Rinachaya*, who is occasionally praised: the *Rishi* is *Babhru*: the metre *Trishtubh*.

WHERE is that hero? who has seen Indra seated in his easy chariot, travelling with his horses, the thunder, the invoked of many, who, desirous of the libation, is proceeding with riches to the habitation (of his worshipper) for his preservation?

2. I have looked down upon the secret and fearful place of his abiding; I have repaired, desiring him, (to the place of) the self-sustainer; I have inquired (of him) from others: they, the leaders (of rites), the searchers after wisdom, have said to me, let us have recourse to Indra.

3. When the libation is offered, Indra, we celebrate thy exploits; those (exploits) which thou hast been pleased (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this *Maghavan* (is) the lord of hosts.

4. As soon as generated, Indra, thou hast made thy mind resolved: thou hast gone alone to contend against numerous (foes): thou hast rent asunder the rock by thy strength: thou hast rescued the herd of milk-yielding kine.

5. When thou hast been born most excellent and supreme, hearing a name widely renowned, then the gods have been in dread of Indra, and he has subjugated all the waters, the brides of the slave (*Vritra*).

6. These devoted *Maruts*¹ eulogise thee with pious praise, and pour out to thee the sacrificial food: Indra

¹ Or *Maruts* may here signify, praises, worshippers, stotrah.

has overcome by his devices the guileful Ahi, harassing the gods and arresting the waters

7 Maghavan, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth desiring to do good to Manu¹ thou hast bruised the head of the slave Namuchi

8 Verily thou hast made me, Indra, thy associate when grinding the head of the slave Namuchi like a sounding and rolling cloud² and the heaven and earth (have been caused) by the Maruts (to revolve like a wheel)

9 The slave (Namuchi) made women his weapon what will his female hosts do unto me?³ the two his best beloved, (Indra) confined in the inner apartments, and then went forth to combat against the *Dasyu*⁴

1 Manave gātum inchchhan gātum is explained sukham but the scholiast identifies Manu with the Rishi of the Sukta namuchinā apahritagodnanā mahyam to me whose wealth of cattle has been carried off by Namuchi an Asura who has been before named

2 Asmanam chit swaryam varttamānam Sāyana renders the two first megham iva, like a cloud

3 Indra is supposed to say this

4 These legends are apparently Vedic, except the decapitation of Namuchi by Indra which is related in the Gadā section of the Salya Parva of the Mahābhārata where it is related that Namuchi through fear of Indra, took refuge in the solar rays Indra promised that he would not harm him if he came forth but broke his promise and on Namuchi's issuing forth cut off his head by this he incurred the guilt of Brahmanicide for Namuchi it is said was a Brahman but Indra was taught expiation of this by Brahman.

10. When the cows were separated from their calves, they wandered about hither and thither; but when the well-offered libations had exhilarated him, then Indra, with his vigorous (*Maruts*), reunited them (with their calves).

11. When the libations effused by Babhru had exhilarated him, the shower (of benefits) ¹shouted aloud in the combats: Indra, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

12. The *Rusamas*² giving me four thousand cows, Agni,³ have done well: we have accepted the wealth, the donation of the leader of leaders Rinanchaya.

13. The *Rusamas*, Agni, have presented to me a beautiful abode, with thousands of; cattle: the sharp libations have exhilarated Indra upon the breaking up of the (gloom) investing night.

14. The (gloom) investing night has dispersed with the dawn (upon the appearance of) Rinanchaya, the *Rajâ* of the *Rusamas*: Babhru being summoned,⁴ going like a fleet courser, has received the four thousand (cattle).

15. We have accepted, Agni, the four thousand cattle from the *Rusamas*: and the glowing, the golden ewer prepared for the solemnity,⁵ we who are wise have accepted it.

¹ The *Rusamis*, according to Sâkyas, are the people of a country of the same name, the principality of Rinanchaya.

² In this, the next, and the last stanza, Agni appears as the deity, although not so specified by the index.

³ *Gharman-chit taptah pravrije ya* and *ayasmayah*: according to the commentator, *ayas maya*, properly, made of iron, is here, made of gold, *hiranyamaya*, *kalasa*, a ewer: *gharman-chit* he explains *mahivira* i.e., that is, like the ewer, or vessel so termed,

SUKTA XVII (XXI)

THE deity is Indra, the *Rishi* is *Avasyu*, of the race of *Attri*;
the metre is *Trishtubh*.

Indra, the possessor of opulence, directs down wards the car over which, intended (to receive sacrificial) viands, he presides he proceeds unimpeded, the first of the gods, driving (his enemies before him) as a herdsman drives the herds of cattle

2 Hasten to us, lord of horses be not indifferent to us distributor of manifold wealth, befriend us, for there is nothing else that is better, Indra, than thou. thou hast given wives to those who were without women ¹

3 When the light (of the sun) overpowers the light (of the dawn) Indra grants all (sorts of) wealth (to the worshipper) he has liberated the milch kine, from the interior of the obstructing (mountain), he dissipates the enveloping darkness with light

4. The *Ribhus*² have fabricated thy car, Indra, the invoked of many, adapted to its horses, *Twashtri* (has made) thy radiant thunderbolt the venerable

containing a mixture of *Soma* melted butter and milk, perhaps put upon the fire as by a text cited in the note of *Sāyana* on v 7 of Sukta XLIII *yad ghra ityatat tad gharṁasya gharṁatwam iti sruti*, see also Sukta XIX I *pravṛje* for the *pravargya* ceremony

¹ *Amenān schij janivatas chakartha* *menā* is here used in the sense of *stri* woman in general, and *janī* as usual, in that of wife the commentator explains it *apagatastrikānschijāyāvata karoshī* thou makest sundry persons from whom women are separated possessed of wives

² The text has *anavah* which the scholiast explains *manu-shyāh* and applies to *Ribhavah*

(*Āṅgirasas*),¹ praising Indra with hymns, have given him vigour for the destruction of Ahi.

5. When the *Maruts*, the showerers (of benefits), glorify thee, Indra, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (*Maruts*), dispatched by Indra, have overcome the *Dasyus*.

6. I celebrate Maghavan, thine ancient exploits, and those which thou hast newly achieved : wielder of the thunderbolt, subjugating both heaven and earth, thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious Indra, this is thy deed, that, slaying Ahi, thou hast here displayed thy vigour : thou hast arrested the devices of Sushna² urging the combat : thou hast overcome the *Dasyus*.

8. Thou, Indra, (abiding on the further bank), hast rendered the fertilizing waters agreeable to Yadu and Turvasu : you two, (Indra and Kutsa), have assailed the fierce (Sushna), and, (having slain him), thou hast conveyed Kutsa (to his dwelling), and Usanas and the gods have therefore honoured you both

9. May your steeds bring you both, Indra and Kutsa, riding in one chariot, to the worshipper : you

¹ *Brahmānah* Brahman is the expression of the text, explained by the scholiast *āṅgirasah* the verse occurs, with the hemistichs transposed, *Sāma-Veda*, i. 439, 440.

² *Sushnasya chat para māyāḥ agribhūdh* *Sāyana* explains *māyāḥ* by *yavatib*, young damsels, thou hast seized upon, or carried off, the young women of Sushna.

³ *Karne vahantu karna* is explained *stotri*, praiser, *stotrānaḥ karoti*, or *yajamāna*, the institutor or maker of the rite.

have expelled him (Sushna) from the waters, from his proper abode you have driven the glooms (of ignorance) from the heart of the affluent (adorer)

10 The sage Avasyu has obtained docile horses, endowed (with the speed) of the wind all thine adorers, Indra, in this world, thy friends, augment thy vigour by their praises

11 He, (Indra), has formerly arrested in battle the rapid chariot of the sun Etasa has borne away the wheel,¹ and (with it Indra) demolishes (his foes) may he, giving us precedence, be propitiated by our rite

12 Indra oh people, has come to see you wishing to behold his friend, the offerer of the libation let the creaking stones, for whose rotation the priests hasten, supply the altar

13 Immortal (Indra) let not the mortals who are wishing anxiously wishing for thee, fall into sin be indeed pleased with the sacrificers and grant vigour to those men amongst whom may we be (especially) thine

SUKTA XVIII (XXXII)

THE deity is the same the *Rishi* is Gātu the metre *Trishtubh*
THOU, Indra, hast rent the cloud asunder, thou hast set open the flood gates² thou hast liberated the obstructed streams thou hast opened the vast cloud, and hast given vent to the showerers, having slain the *Danava*³

¹ Bharachchakram Etasah according to the comment Etasah
² put for Etasaya he Indra has taken the wheel for Etasa see
vol. I p. 329

³ khāni the holes or interstices of the clouds

⁴ Sāma Veda I 315.

2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce Indra, destroying the mighty Abi when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. Indra, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.¹

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed his bolt the mighty Sushna the wrath-born (son) of the *Dānava*, the walker in darkness, the protector of the showering cloud,² exhilarating himself with the food of these (living creatures)

5. Thou hast discovered, Indra, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful Indra, in the exhilaration of the *Soma*, thou hast detected him preparing for combat in his dark abode.

6. Indra the showerer (of benefits exhilarated by the effused juices, uplifting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

7. When the Indra raised his powerful irresistible weapon against the mighty *Dānava*, when he struck him

¹ From the body of Vritra. it is said, sprang the more powerful asura, Susha, that is, allegorically, the exhaustion of the clouds was followed by a drought, which Indra, or the atmosphere, had then to remedy.

² *Miho-napātam, meghasya rakshitāram* : *napāt*, here meaning *pātri*, a protector, a preserver, as in the *Brāhman* cited by the scholiast, *prāno vai tanunapāt sa hi tanvah pāti* : vital air is called the body-preserver, for it preserves the limbs.

with the blow of the thunderbolt, he made him the lowest of all creatures

8 The fierce Indra seized upon him, that vast moving (Vritra), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless ¹

9 Who may resist the withering might of that Indra he, single and irresistible, carries off the riches (of the enemy) these two divine (beings heaven and earth), proceed swiftly through fear of the strength of the quick moving Indra

10 The divine, self sustaining (heaven) comes to him the moving (earth) like a loving (wife), resigns herself to Indra when he shares all his vigour with these (his people) then in due succession, men offer reverence to the potent Indra

11 Verily I hear of thee as chief amongst men, the protector of the good friendly to the five classes of beings, [the begotten the renowned may my (progeny) representing (their wishes) and uttering his praises night and day, propitiate the glorified Indra

12 I hear of thee influencing (creatures) according to the season, and giving riches to the pious but what do thy devoted friends (obtain), who have entrusted their desires, Indra, to thee

¹ Apādam amatram mridharv cham here amatram is said to signify amātram aparimanam without measure or perhaps bulk

SECOND ADHYĀYA.

MANDALA V. (*continued*).

ANUVA'KA III.

SUKTA I. (XXXIII.)

THE deity is Indra ; the *Rishi* is Samvarana, the son of Prajapati ; the metre is *Tāishtubh*.

FEEBLE as I am, I offer praise to the great and vigorous Indra, for this purpose, (that he may grant) strength to (our people: he who, associated with the Maruts,¹ shews favour to this person who praised for the sake of sustenance.

2. Thou, Indra, meditating upon us, fastenest the traces of thy horses, (incited), showerer (of benefits), by those praises in which thou takest suitable delight, and do thou therefore overcome (for us) hostile men.

3. Since, mighty Indra, those who, differing from us, and not united with thee through their lack of devotion, are not thine ; therefore, divine holder of the thunderbolt, who art possessed of excellent horses, ascend the car, whose reins thou guidest, to come to our sacrifice) *

¹ Samarya, as an epithet of Indra, is somewhat doubtful meaning : Sayana gives three explanations, martyaib, stotribhish, sahitaib, together with mortals, that is, with worshippers, yuddha-mânair-marudâdibhish, with the Maruts and other combatments, or samara-rajah, fit for or suited to war.

² This verse occurs in the Yajush 10. 22, with some variety of reading, chiefly in the first hemistich as mā ta Indra te vāyam

4. Inasmuch, Indra, as many praises are thine, therefore, combating for the sake of (shedding) waters of fertile (lands), thou hast affected (the discomfiture of its obstructors), thou, who art the showerer (of benefits), hast, on behalf of the sun, destroyed in his own dwelling the very name of (the *asura*), Dása, in battle.

5. We Indra, are thine, and thine are they who are the leaders (of rites), promoters of (thy) strength, and willing applicants (to thee): all-powerful Indra,¹ may adherents worthy of commendation, and faithful, come to us, like Bhaga, in battles.²

6. Glorious, Indra, is thy strength, exulting,³ immortal, and clothing (the world with light) · do thou give us riches, and brilliant wealth,⁴ and I will greatly praise the munificence of the opulent lord.

Tursâshâd ayuktâsho abrahmatâ vidadâma which Mahidhara interprets, Indra Turâshât, may we who are thine, may we, unattached (to thy car), never perish, like that which is not of the nature of spiritual existence in the second line we have rasmin swaswân, reins with good horses, instead of rasmin yamase ewaswas

1 Abisushma, a rather unusual epithet of Indra: the scholiast explains it, sarvato vyâptabala, of all pervading strength.

2 Satwâ Bhago na havyah prabhritheshu châruih may be explained differently, as prabhritha signifies war or sacrifice may a faithful follower or ally, satwâ bhrityâdih, come, like Bhaga, as an associate, charu sangantâ, to be commended, havya, in sacrifices, or defied, pratibhatairâhvâtavya, in battles as the divine Bhaga comes as our ally, so may followers and others come.

3 Nritamâna is, literally dancing, nrityan.

4 Enim rayim is, literally, white riches: quere, if silver money be intended.

7. Hero, Indra, with thy protection defend us, praising and worshipping (thee), and be propitiated (by drinking) of the well-effused and agreeable *Soma*-juice that yields (a defensive) covering in combat.

8. May those ten bright horses, the gift to me of the pious gold-possessing Trasadasyu, the son of Purukutsa, of the race of Girikshita, convey me (to the sacrifice), and may I proceed quickly with the rites.

9. Or may those bay, well-actioned horses, the donation of Vidatha, the son of Marutaswa,¹ (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me,² entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony.)

10 Or may the bright and active steeds bestowed upon me by Dhwanaya, the son of Lakshmana³ (bear me) the riches endowed with greatness, that have been presented, have passed (to the dwelling) of the *Rishi* Samvarana, like cows to their stalls

SUKTA II. (XXXIV)

THE deity and *Rishi* as before, the metre is *Jagati*, except the last verse, in which it is *Trishtubh*.

THE undecaying, heaven-conferring, unlimited (sacrificial) food, goes to the tamer (of enemies), whose adver-

¹ We have had Vidathin before, Sukta xxix. verse 11, the father of Rujiswan these names are not found in the principal Purānas.

² Chyavatana dadāna, causing to alight upon, giving

³ We have here, also, an unusual name in Dhwanaya, and Lakshmana must be a different person from the brother of Rāma:

is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity

5. He desires not (association in) enterprises with five or with ten; he associates not with man who does not present libations; and cherishes not (his dependants): nay, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: Indra, the subduer of all, the formidable, the lord, conducts *Dāsa* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of Indra to wrath.

8. When Indra, the possessor of opulence, discriminates between two men, both wealthy and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the Maruts, bestows upon him herds of cattle.

9. 1, *Arya*, Agni,¹ praise Satri, the son of Agni.

the *Pau'omas* to the firmament, and the *Yatis*, the *kālakānjyas*, and *arunmukhas* upon earth, because, *Sāyana* observes, these *Yatis* did not worship or praise him.

¹ Indra is intended, according to the scholiast, as identical with Agni: of the following names, *Agnivess* appears in the *Purāṇas* as a *Rishi*, a son of *Brahmā*, but here his son at least must be a *Rishi*.

vesa, the bestower of thousands, a type for comparison ; may the collected waters yield him abundance ; may wealth and strength, and glory be upon him.

SUKTA III (XXXV.)

THE deity as before, the *Rishi* is Prabhudasu, of the race of Angiras the metre is *Anushtubh*, except in the last verse, in which it is *Pankti*.

PERFECT for our protection, Indra, that thine act which is most effective, which is the subduer of men ; holy and difficult to be encountered in battle

2. Whatever protections, Indra, may be thine, whether four, or, hero, three, or those accorded to the five (classes) of men,¹ bestow them freely upon us

3. We invoke the desirable protection of thee, the most liberal showerer (of benefits), that (protection) which thou, the distributor of rain, the quick destroyer (of foes), grantest, (associated) with the present (Maruts)

4. Thou art the showerer (of benefits) ; thou art born to (bestow) riches, thy strength rains (blessings) ; thy self-invigorated mind is the restrainer (of adversaries) ; thy manhood, Indra, is the destroyer of multitude.

5. Indra, wielder of the thunderbolt, rider in an all-prevading car, object of many rites, and lord of strength, proceed against the mortal who entertrins hostility towards thee

¹ Whatever favour may be granted to the four castes, the three lokas, or the five orders of men, yancha kshitrinām.

6. Slayer of Vritra, men with clipped sacred grass invoke thee, who art fierce and foremost among many, for aid in battle.

7. Defend, Indra, our chariot,¹ difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

8. Come, Indra, to us; defend by thy providence our car: we contemplate in' thee, who, most mighty one, art divine, all desirable vigour; (to thee), who art divine we offer praise.

SUKTA IV. (XXXVI.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

MAY that Indra who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma*-juice.

2. Hero, lord of horses, may the *Soma* ascend to thy destructive jaw,² as if to the summit of a mountain; may we all royal Indra, who art invoked of many, give pleasure to thee with our hymns, as to horses with fodder.

¹ *Ara ratham*. the latter may also signify, the scholiast suggests, a son, he whose nature it is to give delight to his parents, *rahanaswabhāvam putram*.

² *Hanu sipre Aruhat*; as the two nouns have usually the same sense, as *Siyana* observes, one should be regarded as the epithet of the other, and he therefore explains *hanu* as the means of destroying, or destructive, *hananasidhanam*.

3 Wielder of the thunderbolt, the invoker of many my mind trembles through dread of poverty¹ like a whirling wheel Maghavan, ever prosperous may thy worshipper, Puruṣa, praise thee promptly and abundantly, seated in thy chariot

4 This thine adorer Indra like the stone (that expresses the *Soma* juice) urges praise to thee, participating in the great (reward) thou bestowest, Maghavan, riches with thy left hand (thou bestowest them, lord of horses, with the right be not reluctant

5 May the effective eulogium melt thee, the showerer of (benefits) thou, the showerer, art borne (to the sacrifice) by vigorous steeds sender of rain, thou of the handsome chin, wielder of the thunderbolt showerer whose car showers down (blessings), do thou defend us in battle²

6 Maruts may all men bow in obedience to that youthful Srutaratha the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle)

SUKTA V (LXXVII)

THE deity and metre as before the *Rishi* is Atri

THE piously worshipped (Agni) when invoked, glistening with the oblation, vies with the splendour of the sun may the dawns rise innoxious to him who says, let us offer oblations to Indra

1 *Amater id amati* is explained either *dârdryam* poverty, or *astoti* one who does not praise or worship

2 Another instance of the abuse of the derivations of *vrish* to rain or shower

2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma*-juice is effused, offers praise: the priest of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

3. The bride (of Indra), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to us ample food: may it sound loudly; may it scatter around many thousands (of riches).

4. The prince suffers no evil in whose realm Indra drinks the sharp *Soma*-juice mixed with milk: attended by faithful (followers), he moves (in all directions): he destroys his enemy, he protects his subjects. enjoying prosperity, he cherishes the name of (Indra).

5. He cherishes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to Agni, who with prepared libation offers it to Indra.

SUKTA VI. (XXXVIII.)

THE deity and *Rishis* as before; the metre is *Anushtubh*.

INDRA of many exploits, liberal is the distribution of thine abundant riches therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.¹

2 Although, most mighty Indra, thou possessest well-known abundance (of food), yet golden-hued

(deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt, thine are the strong (Maruts), who are adorable, and whose exploits are renowned: both divinities, (thou and they), rule at pleasure over heaven and earth.

4. Slayer of Vritra, bring to us, thy (worshippers), the wealth of any powerful (man) whatsoever, for thou art disposed to enrich us.

5. May we, Satakratu, speedily (partake of) thy felicity through these our prayers; may we be well secured, Indra, (by thee): may we be carefully protected, hero, by thee.

SUKTA VII. (XXXIX)

DEITY and *Rishi* as before; the metre also is the same, except in the last verse, in which it is *Panākti*.

Wonderful Indra, wielder of the thunderbolt, since precious treasure is to be distributed by thee,¹ bestow it, possessor of riches, with both hands, upon us.

2. Whatever food thou considerest desirable, Indra,

¹ *Mehanāsti twā dātam rādhā*, is explained by Śāyan: *manhaniyam dhanam twayā dātavyam*, praiseable wealth is to be given to thee. Yāska gives a like interpretation, but notices another interpretation of *mehanāsti me iha nāsti*, what is not in this world, or on this occasion, mine, *Nirukta*, iv. 4 - the verse occurs, *Sāma-Veda*, i 345. 11. 522.

bestow it let us be to thee (in the relation of thy) gift of unlimited sustenance ¹

3 Since thy bountiful² and praiseworthy will is notorious and vast therefore thunderer thou hast ready for bestowing upon us substantial food —

4 With ancient (hymns) the pious approach Indra, to laud him who is most worthy of the beverage (the offering) of you who are opulent, (him who is the king of men

5 To that Indra is the poetical and articulate prayer to be recited to him the conveyers of pious praise, the sons of Atri, raise their hymns: the sons of Atri illumine their hymns

SUKTA VIII (XL)

INDRA is the divinity of the first four verses Surya of the fifth Atri of the last four but he is also the *Rishi* of the whole the metre of the three first stanzas is Ushnih of the fifth and ninth *Anushtubh* of the rest *Trishtubh*

COME, Indra, (to our sacrifice) drink lord of the *Soma* of the juice expressed by the stones showerer (of benefits) utter destroyer of Vritra, (come) with the showering (Maruts)

¹ *Tasya akupârasya dâvane* in the giving of that unlimited food *annasya* Yâska would fill up the ellipse with *dânasya* gift he explains *akupâra* by *durapâra* or *mahâpâra* having a distant or great opposite boundary whence it is also an appellation of the sun and of the ocean also means a to loose, one who does not go into a well *kupa* the verse occurs Sâma Veda II 523

² *Ditsu* desiderative of *dâ* desiring to give an epithet of manas mind or will Benfey's text of the Sâma reads *dikshu*

2 The stone is the showerer¹ the inebriation is the showerer, this effused *Soma* is the showerer, showerer (of benefits) Indra utter destroyer of Vritra, come with the showering (Maruts)

4 Effusing the libation I invoke thee the showerer (of Benefits), for thy marvellous protections showerer (of benefits) Indra, utter destroyer of Vritra, come with the showering (Maruts)

4 May the acceptor of the spiritless libation,² the wielder of the thunderbolt the showerer (of benefits), the overcome of quick (flying foes) the mighty, the monarch, the slayer of Vritra, the drinker of the *Soma*, having harnessed his horses, come down (to us) may Indra be exhilarated at the mid day sacrifice

5 When, *Surya*, the son of *Asuras* *Swarbhanu*,³ overspread thee with darkness, the worlds were beheld like one bewildered knowing not his place

6 When Indra thou wast dissipating those illusions of *Swarbhanu* which were spread below the sun then *Atri* by his fourth sacred prayer⁴ discovered the sun concealed by the darkness impeding his functions

1 Either of the *Soma* juice or the benefits derivable from offering it but here is the usual misuse of *vrisha*

2 *Rijishin* the possessor or ruler of the *rjisha*, which is here explained *gatasara somarasa* or that which has been offered at the morning and mid day ceremonies and of which the residue is now presented at the evening sacrifice

3 *Swarbhānu* is a name of *Rāhu* the personified ascending node and the causer of an eclipse he was a son of *Kasyapa*, by *Danu* the mother of the *Danava* or *Asuras* *Vishnu Pur* p 147 another genealogy makes him the son of *Viprachiti* by *Sinhikā* the sister of *Hiranyakasipu* *ibid* p 148

4 That is by the four stanzas of this hymn, from the fifth to the eighth.

7. [Surya speaks]: Let not the violator, Atri through hunger, swallow with fearful (darkness) me who am thine: thou art Mitra, whose wealth is truth. do thou and the royal Varuna both protect me.

8. Then the Brahman, (Atri), applying the stones together, propitiating the gods with praise, and adoring them with reverence placed the eye of Surya in the sky: he dispersed the delusions of Swarbhanu.

9. The sun, whom the *Asura*, Swarbhanu, had enveloped with darkness, the sons of Atri subsequently recovered: no others were able (to effect his release).

SUKTA IX. (XLI)

THE deities are the Viswadevas; the *Rishi* is Bhauma; the metre is *Trishtubh*, except in the sixteenth and seventeenth verses, in which it is *Atijagati*, and in the twentieth, in which it is *Viraj*, and of one hemistich.

WHO, Mitra and Varuna, desiring to sacrifice to you, (is able to do so? do you whether abiding) in the reign of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food

2. May those divinities, Mitra, Varuna, Aryaman, Aya, Indra, Ribhukshin, the Maruts, who accept pious praise,¹ be pleased by our adorations, partaking of the gratification afforded to Rudra, the showerer (of benefits.)²

¹ According to the commentator divinities are of two orders, those who share praises, *stotrabhājah*, and those who share oblations, *havisbhājah*: the first is here alluded to.

² This last clause may be considered as applying especially to the Maruts as the sons of Rudra.

3 I invoke you, Aswins, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind (priests) offer praise and oblations to the celestial destroyer of life ¹ to the accomplisher of the sacrifice

4 May the divine acceptor of sacrifice, of whom the *Kanwas* are the priests, *Trita*,² Vayu and Agni, concerning in satisfaction with (the ruler of) heaven or (Surya) and Pushan, and Bhaga, and they who are the protectors of the universe, (come quickly) to the sacrifice as the fleetest coursers rush to battle

5 Maruts do you bring wealth comprising horses to acquire and preserve riches the wise man offers you praise may the ministrant priest (Atri) of the son of Usij (Kakshivat) be made happy by those swift-going (horses) which are the swift going (horses), Maruts, of you who are rapid in motion

6 Prevail, (priests), by your prayers on Vāyu the divine, the fulfiller of desires, the adorable, to harness his chariot may the light moving acceptors of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite

7 Mighty Day and Night to you, along with the adorable (deities) of heaven I present (the oblation) with prayers delighting and explicit, knowing, like two sages, all (that is required), do you bring it to the worshipper for his sacrifice

1 Divo asurāya is explained dyotamānāya prānāpahartre that is to Rudra and yajyave, yāge sādhakāya or Asura may be rendered prānadātri, the giver of life, when it will imply Surya or Vayu

2 Or Trita may be an epithet of Vāyu the threefold pervading the three regions of heaven mid air, and earth

8 I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblations, you) Twashtri the lord of foundations, and the goddess of speech, bestower of opulence, and sharer in the satisfaction (of the other divinities), also the lord of the forest, and the herbs, that I may obtain riches

9 May the *Parvatas*¹ be (bountiful) to us in liberal donations,² may they be favourable (to us) who are the establishers (of the world) like horses,³ may the adored and adorable deity, who is accessible (to all),⁴ who is friendly to men ever grant us increase, being propitiated by our praise⁵

10 I glorify with unqualified praise the embryo of the earth fertilizing rain,⁶ the grandson of the waters Agni, who is threefold, who rages (upon me) not, when travelling, with (his) withering rays,⁷ but bright haired consumes the forests

1 The coulds, according to the comment.

2 Tuje nas tane tane is rendered by vistrite, expanded, and tuje by dāne, gift or tuje may mean son and tane grandson

3 Ye vasava na virab jagato vāsastārah virāsva is the explanation of the scholiast

4 Aptyo¹ yajatah according to Sāyana, the first means āpta vyah sarvaie, to be obtained by all, the second, yajaniya, to be worshipped, that is Aditya

5 Nah sansam abhishtau our praise in seeking or approaching, the want of a verb renders this somewhat doubtful

6 Vrishno bhūmyasya garbham bhūmya Sāyana, explains by, either suited to the earth or the firmament, bhūmir antariksham in the latter case the embryo of the firmamental rain will mean Agni as the lightning according to Sāyana

7 Grānte Agni etari na sushaiḥ mayr gantari na krudhyati suhakarai rasmibhiḥ, who is not angry upon me when going with his agreeable rays, but this seems inconsistent with the sense given to the verb susha drying up, would be more congruous

11. How can we offer (fit praise) to the mighty posterity of Rudra, or to the all-knowing Bhaga, for (the sake of obtaining) riches may the waters, may the plants, protect us, and the heaven, the woods and the mountains, whose traces are trees.

12. May the lord of vigour (Váyu), hear our prayers, he who traverses the firmament, the circumambient may the waters hear, bright as cities,¹ flowing round the towering mountains

13. Mighty Maruts, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations) (the Maruts) coming hither, well disposed, come down to us, destroying) with their weapons the mortals opposed to them, (overcome) by agitation

14 I offer adoration to the company of the Maruts deserving of sacrifice, to obtain the waters whether born of heaven or earth may my praises, prosper. may the joy bestowing heavens (flourish) may the rivers cherished (by the Maruts) be filled with water

15 My praise has been continually proffered as a protectress², powerful with (the means of) preservation. may the maternal and venerable earth accept our (praises), and, pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good

16 How may we (duly) worship the liberal (Maruts) with praise, how adore the Maruts with present praise in a fitting manner, the glorious Maruts with present praise? may Ahirbudhnya contrive not

¹ Puro na subhrá, puráni iva diptá, shining like cities.

² Varutis, asmad upadravavárayitri, what or who keeps off oppression upon us

for our harm, may he be the destroyer (of our enemies)

17 The mortal (sacrificer) worships you, gods at all times for progeny and cattle verily, gods, the mortal worships you may Nirriti, on this occasion, sustain my body with salutary food, and keep off decay

18 Divine Vāsus, may we obtain from the adorable cow invigorating and mind sustaining food may that liberal and benignant goddess, hastening hither, come for our felicity

19 May Ilā, the mother of the herd and Urvasi,¹ with the rivers, be favourable to us may the bright shining Urvasi (come), commending our devotion, and investing the worshipper with light²

20 May she cherish us (as the servants) of our patron Urjavya³

¹ Ilā may here be the earth, or the daughter of Manu in the form of a cow, the mother of the herd, yuthasya mātā, or the latter may be explained nirmātri, she who measures, or yutha may be applied to the company of the Maruts when Ilā, it is said, may be mādhyamikā vach, middle articulate or human speech or the latter sense may be applied to Urvasi

² Abhyurnvānā prabhritasya āyoh the latter the commentator says, is to be read āyum, in the accusative man or the Yajamānā, prabhrita upon the authority of Yaska, Nirukta, 11 4 . may mean either light, tejas or water, udakam and, being in the genitive requires some such term as dānena by the gift of, to be supplied or the ellipse may be filled up by yajnam, when the sentence will be covering or protecting the sacrifice of the man making the offering

³ Sishaktu na urjavyasya pushteh urjavya is the name of a Rājā, pushteh is for poshahasya one who cherishes or patronises the nominative to the verb may be either Urvasi or Ilā, or the Marudganah the company of Maruts

SUKTA X (XLII)

This denotes and *Rishi* as before; the metre is *Trishtubh*

MAY our most animating praise, together with our offerings, successfully attain Varuna, Mitra, Bhaga, and Aditi may the ministrant of the five (vital airs, Vāyu), the dweller in the dappled (firmament), he whose path is unimpeded, who is the giver of life, the bestower of happiness, hear

2 May Aditi accept my affectionate and devoted praise, as a mother (the endearments of) a son the pleasing, delightful prayer that is approved of by the gods I address to Varuna and Mitra

3 Celebrate, (priests), the most prophetic of the prophets,¹ imbue him with the sweet libation, and may the divine Savitri bestow upon us ample, beneficial, and delightful riches

4 With a (willing) mind, Indra, thou associatest us with cattle, with pious (priests), and, lord of steeds, with prosperity, with (sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities²

5 May the divine Bhaga Savitri the lord of wealth, Ansa, Indra (the slayer) of Vritra (all) the conquerors of riches, Ribhukshin,³ Vajī and also Purandhi, immortals, hastening (to our sacrifice) preserve us

¹ Kavītanaman kavīnām kavī as before observed, is usually explained *krānta dāsi*, a seer or shewer of the past whence may be inferred the application of his knowledge to the future,

"Till old experience doth attain,

To something of prophetic strain"

² Yjur Veda, 2 15 there are one or two varieties of reading but they are not of any importance

³ Ribhukshin is usually considered to be a name of Indra, but here it implies Ribhu whilst Purandhi is equivalent to Vibhu, making with Vāja the triad

6. We celebrate the exploits of Marutwat, the unrecolling, the victorious, the undecaying : neither the ancients, *Maghavan, nor their successors, have attained thy prowess, nor has any one recent attained it.

7. Glorify the first donor of precious treasure, Brihaspati, the distributor of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

8 Associated, Brihaspati, with thy protections, (men) are unharmed (by foes), and become opulent and blessed with descendants may wealth devolve on those who are generous, and givers of horses of cows, of clothes.

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns. put apart from the sun¹ those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.²

10. Send, Maruts, into darkness, with (cars) devoid of wheels, the man who invites the *Rākshasas* to the food of the gods; (him also) who reviles me when offering praise to you whilst sweating, he toils (to realise) vain desires

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship Rudra for a comprehensive and sound understanding; adore the powerful divinity with prostrations

¹ Suryād yavayasma, make them separate, condemn them to darkness.

² Brahmadvestrin, Sāyana says, may mean haters of Brahmans or of mantras, that is, in the latter case, of the Vedas.

12. May the dextrous handed, humble-minded artisans (of the gods, the Ribhus); may the wives of the showerer (Indra); may the rivers carved out by Vibhu; may Saraswati and the brilliant Ráká, the illustrious granters of desires, be willing to grant us riches.

13. To the great protector, (Indra), I offer devoutly pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

14. May thy pious praise, oh worshipper, assuredly reach the thundering, roaring lord of Ila, who impelling the clouds and distributing the rain, proceeds, illuminating the heaven and earth with lightning.

15. May this hymn reach up to the presence of the might of the Maruts, the youthful sons of Rudra: the desire of riches incites me to holiness: glorify those who go to sacrifice on spotted steeds.

16. May this hymn attain (the divinities) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

17. May we ever, gods, enjoy great and uninterrupted felicity.

18. May we ever be participant of the unprecedented, joy-conferring, and well-guided protection of the Aswins: bring to us, immortal (Aświns), riches, male progeny, and all good things.

SUKTA XI. (XLIII.)

THE deities as before; The *Rishi* is Atri; the metre is
Trishrubh.

MAY the milch kine,¹ quick-moving, doing no harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth: may the paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

3. Priests, who are preparing (the libation); first offer to Vāyu the delightful and brilliant (*Soma*); and do thou, divine Vāyu, like the Hotri, first drink of this sweet juice, (which) we offer for thine exhilaration².

4. The ten expressers of the juice, (the fingers), and the two arms of the priest, which are the dextrous immolators of the *Soma*, take hold of the stone: the exulting, skillful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.³

5. The *Soma* has been effused, (Indra), for thy gratification, for (giving thee) strength in action, and for thy great exhilaration: therefore, Indra, when-

1 Dhenavah, according to Sāyana, here means rivers, and the rest of the stanza harmonizes with his interpretation.

2 The scholiast states that Vāyu's drinking first of the *Soma*, is repeatedly enjoined, as the proper preparation.

3 The text has only sukram ansub, which is thus explained, sa cha ansub sukram nirmalam rasam dugdhe, and that *Soma* has milk the pure juice; or Ansu may be an epithet of Adhwaryu, the extensively present priest, ansur vyapto adhwaryuh.

invoked by us, put to they two beloved, docile, well-trained horses in they car, and come down

6 Agni, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) Gná¹ mighty and omnipresent, to whom oblations are offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

7 The vessel² which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father

8 May this adoring, earnest, and gratifying praise go like a messenger to summon the Aswins hither: come, Aswins givers of happiness riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the waggon³

9 I offer adoration to the powerful and rapid Pushan, and to (the powerful and rapid) Vāyu, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches

10 Bring hither Jātavedas who art invoked by us all, the Maruts, under their several names and forms come, all ye Maruts, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

1 Gná is a synonyme of strī, a woman a wife, it commonly expresses the wife of a deity here, Sāyana says, it is a proper name, Gnām etannamīkam devatām.

2 Gharma see Sukta xxx verse 25.

3 As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt so the offering of the Soma is without efficacy unless the Aswins be present.

11. May the radiant Saraswati come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises, hear.

12. (Priests) place the mighty Brihaspati, the creator, whose back is dark blue,¹ in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (Agni), the greatly radiant, the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours;² the showerer (of benefits), the acceptor of oblations.

14. The holders of the (sacrificial) ladles, the ministrant priests of the man-(who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth):³ offerers of the oblation, they foster the tender infant, (Agni), with worship, as people rub (the limbs of a child to promote his) existence.⁴

15. Married pairs, worn by devout rites, jointly

¹ That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the scholiast reasonably infers that Brihaspati is Agni, *ityādi lingair-apy-agair-eva Brihaspatih*.

² *Tridhātū* tringab, his flames of three colours, red, white, and black (or smoke).

³ That is, to the fire altar.

⁴ *Sisum mrijaṁti oyavo na vāse, yathā manushyā sisum vāsya mrijaṁti*: they rub the infant has double application, to the first kindling of Agni by attrition, and to the new-born babe.

offer abundant sacrificial food, Agni, to thee¹ who art mighty: may each individual divinity be successfully invoked by me: let them not take us into unfavourable thought.²

16. May we ever, gods, enjoy great and uninterrupted felicity.³

17. May we ever be participant of the unprecedented, joy-conferring, and well-guiding protection of the Aswins: bring to us, immortal (Aswins), riches, male progeny, and all good things.

SUKTA XII. (XLIV.)

THE deities are the same, the *Rishi* is Avatsāra of the race of Kasyapa: the metre of the fourteenth and fifteenth verses is *Trishtubh*, of the rest *Jagati*.

IN like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou, by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious for by such praises thou exaltest him.⁴

1 Conformably to the text, *Jāyāpati agnim ādadhivātām*, let husband and wife worship or keep up Agni: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the *Mīmāṃsā*.

2 See verse 16 of the preceding Sukta.

3 See verse 17 of the preceding Sukta.

4 Or *anu yāsu vaddhaso* may be applied to Indra, thou prosperest, Indra, by such praises: this is Mahidhara's explanation, which differs in some other respects from that of Sāyana, *Yajur-Veda*, 7, 12.

2. Do thou, (Indra), who art radiant in heaven, spread through the regions, for the good (of mankind), hose the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

3. He, (Agni), is associated with the perpetual oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (Aditya), steals the waters (that flow) in low places.

5. Objects of honest eulogium, Agni, thou shinest amongst the reciters of thy praises when the *Soma* is received at its effusion by the wooden (cups), and thou, accepting (the beverage), art animated by the heart-affecting (praises): giver of life, increase in the sacrifice thy protecting flames.¹

6. Such as (the deity) is beheld, such is he said (to be): Thy abide with concentrated splendour in the waters: (may they bestow) upon us honourable and

¹ The whole of this verse is singularly obscure: it is literally, seising with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the scholar to have reduced this to any thing like intelligibility.

11 Swift is the excessive and girth distending inebriation¹ of Viswavára, Yajata and Máyin (by drinking) of these (juices) they urge one another to drink they find the copious draught the prompt giver of intoxication

12 May Sadáprina, Yajata, Báhuvrikta, Surtávit, Tarya² associated with you destroy your foes the *Rishi* obtains his desires in both (worlds) and shines brightly whenever he adores with well mingled (offerings and praises) the host (of heaven)

14 SutamBhara is the ministrant priest of the institutor of the sacrifice,³ the causer of the upward ascent of all holy rites the milch cow offers juicy (milk), the milk is distributed announcing this in order, (Avatsára) studies (the holy texts) without repose

14 Him who is ever vigilant holy verses desire to him who is ever vigilant sacred songs proceed him who is ever vigilant the *Soma* thus addresses, I am always abiding in they fellowship

15 Agni is ever vigilant and him holy verses desire Agni is ever vigilant, and to him sacred songs proceed Agni is ever vigilant and him the *Soma* thus addresses, I am ever abiding in they fellowship

1 Syena Ásám aditih kakshyo madah syena is interpreted *sighra* quick, and *aditi* *atnamriddhah* Ásám of these implies the *Soma* juice *mada* intoxication is the devatā of the verse

2 Names of Rishis again.

3 SutamBharo yajamanasya satpatih the last according to Śāyana is put for *hota* the first is the name of a *Rishi* not etymological purport the bearer or offerer of the libation is possibly only a metaphorical personation and with the context, though mystically expressed, merely describes the effusion of the *Soma*

ANUVAKA IV.

SUKTA I (XLV.)

The deities are the Viswadevas, the *Rishi* is Sadāprina;
the metre is *Trishtubh*.

(INDRA) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the Angirasas: the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, come from the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

3 To me, when offering praise, as to an ancient author of sacred songs,¹ the burthen of the cloud (descends); the cloud parts (with its burthen); the sky performs (its office): the assiduously worshipping Angirasas are exhausted by much (adoration).

4. Indra and Agni, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the Maruts (in devotion).

5 Come to-day quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us keep off all secret enemies: let us hasten to the presence of the institutor of the rite.

¹ Mahinam janushe purvyaye, stutinam utpadayitre pratnaya,
to an ancient begetter or producer of praises.

6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle, by which Manu overcame Visisipra;¹ by which the merchant, going to the wood (for it), obtained the water.²

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-month ministrants celebrated the ten-months worship.³ when Sarama,⁴ going to the ceremony, discovered the cattle, and Angiras rendered all the rites effective.

8. When all the Angirasas, on the opening of this adorable dawn, came in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for Sarama had found the cows by the path of truth

9 May Surya, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

10 Surya has ascended above the glistening

¹ Manu visisipram jigāya Manu conquered the enemy without a chin, or as *sipra* means also a nose, it might mean noseless: Sāyana also says Indra and Vritra may be here intended.

² Vam̐ vankur āpa purisham: the scholiast says this alludes to the story of Kakshivan see vol. I, p. 291, verse II.

³ Or, when the priests of both the nine and ten months rites offered worship - see vol. I, p. 167, note.

⁴ Sarama, according to Sāyana, may here signify either flowing, eulogistic, or sacred speech, saramasā stutirupā vāk, or, as usual, the bitch of Indra.

water,¹ as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters, hearing his commands, have come down.

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten months rite: may we, by this sacrifice, be the protected of the gods: may we by this sacrifice, cross over the boundaries of sin.

SUKTA II. (XLVI)

THE deities of the first six stanzas are the Viswadevas, of the last two the wives of the gods, the *Rishis* is Pratikshatra; the metre of the second and eighth stanzas is *Trishtubh*, of the rest *Jagati*.

THE sage, (Pratikshatra), has of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot). I support that transcendant and preservative load: I do not desire release from it, nor yet its reiterated imposition the sage, going first, conducts (men) by the right path.

2. Agni, Indra, Varuna, Mitra, gods, confer (upon us) strength: or, company of the Maruts, or Vishnu, (bestow it). and may both the Násatyas, Rudra, the wives of the gods, Pushan, Bhāga, Saraswati, be pleased (by our adoration).

¹ Suryo áruhat sukram, arnas: Surya has mounted the bright water, that is, the commentator says, he has become every where visible, but it looks very like an allusion to the sun's rising apparently out of the sea.

3. I invoke for protection Indra and Agni, Mitra and Varuna, Aditi, Swar,¹ *Earth, Heaven*, the Maruts, the clouds, the waters, Vishnu Pushan, Brahmanaspati, and Savitri.

4. Or may Vishnu grant us felicity, or the inviolous wind, or *Soma* the bestower of riches, or may the Ribhus, the, Aswins, Twashti, or Vibhawan be favourably disposed to our enrichment.

5. Or may the adorable, heaven abiding company of the Maruts, come to us to take their seats on the sacred grass; or may Brihaspati, Pushan, Varuna, Mitra, Aryaman, bestow upon us domestic happiness.

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may Bhaga, the apportioner of wealth, come with abundance and protection: may this wide-pervading Aditi bear my invocation.

7. May the wives of the gods, desiring our homage, defend us: May they so protect us that (we may obtain) vigorous (offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

8. Or may the goddesses, the wives of the gods, accept (the offering): Indrani, Agnâyi, the radiant Aswini, Rodasi,² Varunâni,³ may each hear (our prayer):

¹ Swar is a name of Aditya according to both commentators this and the preceding stanza occurring also in the Yajush, 31, 43, 49.

² According to Yâska, she is the wife of Rudra: we have had her before as the bride of the Maruts, vol. II. p. 135. v. 5.

may the goddesses partake (of the oblation) ¹ may the (personified) season of the wives of the god,² accept it.

1 Vyantu devih, may the goddesses eat, Nirukta, xxi 46.

2 Yā ritur janinām, that which is the time of the wives of the gods, that is, the goddesses presiding over it : yo devajayānam kâlas tadabhimânâ devyah

THIRD 'ADHYAYA.

MANDALA V. (*continued*).

ANUVA'KA IV. (*Continued*).

SUKTA III. (XLVII.)

THE deities are the Viswadevas - the *Rishis* is Prati-ratha; the metre is *Trishtubh*.

AROUSING (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth):¹ pious, ever young, and glorified, (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

2. The rays (of light) extending round, fulfilling their duty [(of bringing on the day)], abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and 'pervading'

¹ *Duhstur bodhasyan'i, boumyā bodham kury'ina*, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage by Sayana we have Ushas called *divor duhā bhuvanasya putra*, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven.

² *Pravāra aśmā vichakrame rajaspātyanta*, also *Yajur Veda*, 17, 10. where, besides the explanation given by Sayana, as in the translation, Mahidhara takes the word *aśmā*, rendered by him as by Sayana, *vyāpaka*, or *sarvatra vyāpaka*, pervading, also in its usual sense of stone, adding, he says, to a *plāṣṭina*, or stone, which in some ceremony is placed in the *Abharaniya* fire, and to

(luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).

4. The four (chief priests)¹ sustain him (with oblations and praises), seeking their own welfare the ten (regions of space) invigorate him, their embryo, to travel (his daily course). his three elementary rays² swiftly traverse the boundaries of the sky

5. (Behold),³ men, this indescribable form from which the rivers (spring), and where the waters dwell; which (form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.⁴

6 To him (worshippers) multiply praises and acts of adoration for (him as for) a son, the (divine) mothers weave garments (of light) rejoicing in the contact of their impregnation, the wives of the sun, (the solar rays), came to our presence by the path of the sky

7 May this (hymn), Mitra and Varuna, be valued (by you) may it, Agni, be valued (by thee) as the means

if he applies the epithets that are, in the other interpretation, ascribed to Surya, Sâyana probably refers to this when he intimates that *asmâ* may also imply a simile, the term of comparison being dropped, *luptopama vâ asma sadrisah*

1 The text has only *chatvârah*, four the [comment supplies *Ritvijah*

2 *Tridhâtavo gâvah*, supposed to be the causes of cold, heat, and rain

3 It may be rendered also men, look at the from which is to be seen the text has no verb

4 It is not very clear what is intended, but apparently the scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate

to us of happiness unmixed may we (thence) obtain
stability and permanence reverence be to thee, radiant
and mighty asylum (of the universe)

SUKTA IV (XLVIII)

THE deities as before, the *Rishi* is Pratibhānu, the metro
Jagati

WHEN may we offer adoration to the benevolent splen-
dour, strong in its own (strength), self sustaining with
food deserving of worship : when the delusive (energy
of Agni, investing (the heavens), spreads the waters
above the clouds over the unbounded firmament ¹

2 These dawns diffuse the consciousness that is
apprehended by pious men, and (overspread) the whole
world with uniform, investing (light) the devout man
disregards the dawns which have turned back, and
(those which) are to come,² and improves (his under-
standing) by those which have preceded ³

3 (Animated) by the libations offered by day and
by night, (Indra) sharpens his vast thunderbolt against
the beguiler (Vritra), he whose hundred (rays) attend
him in his own abode, sending away, and bringing back
(revolving) days

4 (I behold) the practice of that (Agni) as of a

¹ This is addressed to Agni as the lightning

² Apo apa hir aparā apearā the scholiast renders apachib
by pratibhānu, kkih, apa 2 by āgī in r ushaseb, and the verb
by apachilavati he causes to go away he sends away future
dawns with averted faces the first apa is construed a p'conism.

³ Pra purābhāstato prastānā is explained vardhayati swa
mar thim or awayam va d ā c.

'deputy' ¹ I celebrate the host (of rays)" of that (resplendent form, (designed) for the enjoyment (of mankind) if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as mansion abounding with food

5 Blazing with his (fiery) tongue in the four quarters (of the horizon), he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes we know him not (as endowed) with manhood ² whereby this adorable Savitri bestows desirable (wealth).

SUKTA V (XLIX).

THE deities are the same, the *Rishi* is Prati-prabha, the metre is *Trishtubh*

FOR you, (worshippers) I approach to day the divine Savitri and Bhaga the distributors of precious (wealth) ³ amongst men: Aswins, (leaders of rites) enjoyers of many (good things), desiring your friendship, I solicit your daily presence

1 *Tām asya ritim parasor iva* the text has no verb the comment supplies *pasyāmi* and interprets *parasu* by *pratinidhi*, a deputy, a substitute in like manner as a deputy fulfils the will of his master, so the functions of Agni make him the deputy or representative of the *yajamāna*, or *parasu* may imply an axe, as usual, which accomplishes the object of the woodcutter, as Agni does that of the sacrificer

2 *Na tasya vidma purushatvatā vayam* the scholiast says *tasya* is for *tam*, we do not know him, joined with or possessed of *yukta*, manliness *purushatvena*, or the property of fulfilling desires *kāmānām purakatvena*.

3 This function has been before assigned to Bhaga Sukta XLVI, verse 6: he was there named Bhago *vibhaktā* explained

2 Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine Savitrī with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. Pushan, Bhaga, Aditi, bestow (severally) excellent viands.¹ the fierce (sun) robes (himself with radiance): the good looking (deities), Indra, Vishnu, Varuna, Mitra, Agni, give birth to happy days.

4 May the irreproachable Savitrī (grant) us that desirable (wealth). may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises); affluent in food, may we be the lords of (manifold) riches

5 May ample wealth devolve upon those who have presented victims to the Vasus,² and upon those who have repeated praises to Mitra and Varuna: confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth

ghanānām vibhāgakartā: here he is designated *ratnam vibhājantam*: the scholiast first applies *ratnam* to *havish*, the oblation; but he also says *yajamānārtham dhanam vibhājantam* see also says *yajamānārtham dhanam vibhājantam* see also *Mandala* iv. 17. 12, where he is called *rāyo vibhaktā*

1 *Adatrayā dayate vāryāni* the first is explained *zdanīyāni*, establishes the verb also, it is said, may be governed by *Agni* understood, when the phrase will mean, *Agni* consumes excellent consumable timbers, *varanīyāni kīshthāni dahate* in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the unimpaired *Agni*.

2 *Pra ye vasubhya evadā namah*: *evadā namah* are interpreted: *gamanavad antam*, food having motion, that is, *pitṛānamah*, the same with animals.

SUKTA VI (L)

THE deities as before the *Pūṣti* is *Swasti*; the metre is *Arishṭubh*, except in the fifth stanza, in which it is *Pankti*

LET every man solicit the friendship of the divine leader (of heaven, the sun) let every man desire (of him) riches let him request affluence (wherewith) to nourish (his descendants) ¹

2. Divine (leader of heaven), these worshippers) are thine, and (so are they) who praise thee (other gods) these (with thee) we associate with opulence, we (seek) to unite (with) our desires ²

3. Worship therefore, the leaders (of our rites), our guests (the gods) and the wives (of the deities) may the divine) discriminator drive to a distance every adversary, (and all our) enemies

4. When the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial post) ³ he, (Savitri), with mind well disposed towards

1 Yajur-Veda, 4 8

2 Te rāya te hi ā prīcha sachemahī sachathyan, is not very perspicuous and the explanation of Śāyana, followed in the translation, does not materially improve it, te ubhāye dhanena sachemahī, te hi te āparchaniyāh sarvaṁ kāmāṁ sangachchhemahī.

3 Ato na a nrin atithim atah patnir dasasyata, the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests and wives

4 Yatra vahnir abhihitah might mean, where the fire is placed, but Śāyana interprets vahnī, yajnyasya vodha the bearer of the sacrifice which, from the following epithet, dronya, fit for the tree that is, for the Yupa or post to which the animal is tied, he concludes must mean pasu, the victim.

the worshipper, the donor of dwellings and descendants is like a clever wife,¹ the bestower (of wealth)

5 Leader (of heaven), may this thy protecting chariot, laden with riches, (come for our) happiness - praisers of the gods, we glorify (them).

SUKTA VII (LI)

THE deities and *Rishi* as before, the metre of the first four stanzas is *Gayatri*, of the next six *Ushnih*, of the next three *Trishtubh*, and of the last *Anushtubh*

COME, Agni, with all the protecting deities,² to drink the libation - come with the gods

2 (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of Agni

3 Sage and adorable Agni, come with the wise and early-stirring divinities to drink the *Soma* libation

4 This *Soma* juice, effused into the ladles, is poured out into the vase, acceptable to Indra and Vāyu

5 Come, Vayu, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice

6 Indra and Vāyu, you ought to drink of these libations - be gratified by them, benevolent (divinities), and partake of the sacrificial food

1 *Arāṇā dhīreva, Arāṇākṛtsalā yoshadiva* like a woman skilful in going or in pleasing the sense of *Arāṇa* is, however, doubtful.

2 *Umebhīb, rakshakāib*; we have had the *umas* before as a class of deities sometimes identified with the *Pitris* - see vol. II. 335, note.

7 The *Soma*-juices mixed with curds are poured out to Indra and to Vâyu the sacrificial viands proceed to you as rivers flow downwards

8 Accompanied by all the gods, accompanied by the Aswins, and by Ushas, come, Agni, and, like Atri, delight in the libation ¹

9 Accompanied by Mitra and Varuna, accompanied by Soma and Vishnu, come, Agni, and, like Atri delight in the libation

10 Accompanied by Aditya and the Vasus, accompanied by Indra and by Vâyu, come, Agni, and, like Atri, delight in the libation

11 May the Aswins contribute to our prosperity ² may Bhaga, and the divine Aditi (contribute) to (our) prosperity may the irresistible Vishnu, the scatter (of foes), bestow upon us prosperity may the conscious Heaven and Earth (bestow upon us) prosperity

12 We glorify Vâyu for prosperity, Soma for prosperity, he who is the protector of the world (we praise) Brihaspati (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the Adityas be ours

13 May all the gods be with us to day for our prosperity may Agni the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity may the divine *Rikhus* protect us for (our) prosperity may Rudra preserve us from iniquity for (our) prosperity

¹ Atri may be also used for the sacrifice of the Rishi, delight as at the yajna of Atri

² The term in this and the following similar passages is always-*swasti swasti no mimitam aswinâ*, interpreted *avinâsam kshemam*, imperishable prosperity, or, literally, well being, welfare.

14 Mitra and Varuna grant us prosperity Path (of the firmament), and Goodness of riches ¹ (grant us) prosperity : may Indra and Agni (grant us) prosperity Aditi bestow prosperity upon us

15 May we ever follow prosperously our path, like the sun and the moon may we be associated with a requiring, grateful, and recognisant (kinsman) ²

SUKTA VIII (LII)

THE deities are the Maruts the *Rishi* is Syavasva the metre of the sixth and seventh stanzas is *Pankti* of the rest *Anushtubh*

OFFER worship with perseverance, Syavasva, to the praise deserving Maruts, they who are adorable and delight in the daily offered and inoffensive sacrificial food

2 They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants)

1 Pathye Revati, are considered as two proper names, Pathyā that of a goddess presiding over the Antariksha and Revati of a goddess presiding over riches it may be doubted if there is any better authority for these divinities than etymology

2 Punardadatā aghnatā jñatā with one who gives again, one who does not kill or harm usually, one who does not make an evil return to kindness one who is grateful although Sāyana here explains it, one who does not inflict injury by long suspended anger : jñata, by one knowing he says is meant one who does not cut an old acquaintance madhyas chirakalam gatah ko ayam iti sandeham akurvatu by one who does not feel any doubt, saying who is this of mine that has been long since gone away to these designations, bandhujana 2 kinsman is to be applied bandhujanena sangamamah

3 Gliding along, and shedding moisture, they pass through the nights therefore we now celebrate the might of the Maruts, manifested in both heaven and earth

4 We enjoin you, (priests), to offer earnestly praise and sacrifice to the Maruts, who through all human ages, protect the mortal worshipper from harm

5 Offer sacrifice to the adorable Maruts, who (have come) from heaven who are worthy of worship, munificent leaders (of rites) and possessors of unequalled strength

6 Leaders (of the rains), the mighty Maruts shine with brilliant ornaments and weapons, and hurl javelins (at their foes the clouds) the lightnings, like roaring (torrents) daily follow the Maruts the radiance of the resplendent (cohort) spontaneously breaks forth

7 The Maruts who are of the earth¹ are augmented, so are those in the vast firmament they increase in the force of the rivers, and in the aggregate of the spacious heaven

8 Glorify the truth invigorated and infinite strength of the Maruts, for they, the leaders (of the rains), gliding along are labouring voluntarily for (our) good

9 Whether they (abide) on the *Parushni* (river) or purifying (all) they clothe themselves with light² or whether they break through the clouds with strength by the wheels of their chariots,

1 Ye pārthivā prthivīsambaddhāḥ connected with the earth

2 Ūrṇā vasata sundhyavah d ptiḥ sodhikāḥ achchhādayanti purifiers they put on light the last is perhaps a more correct form of the noun than sundhyavah, as formerly given, vol II p II note.

10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly,¹ they, (however) scattered, accept the sacrifice for my benefit (when invoked by these appellations).

11. Now, leaders (of the rains), they support (the world): now, blending together, they (bear the oblation: now, situated remote, (they uphold distant objects):² so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water, and celebrating (the Maruts), have drawn them to (provide) a well (for Gotama): some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

13. 'Glorify, *Rishi*, with grateful praise, the company of the Maruts, who are manifest, bright with lightning flashes, who are wise, and the creators (of all things).

14. Approach, *Rishi*, with offerings and with praise the company of the Maruts like a friend.³ come, sustaining (Maruts), with your strength, from heaven or (any other region), glorified by our hymns.

15. Glorifying them promptly, desiring not to bring (other) delities to (his) presence, let (the worshipper) associate his gifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

¹ The words so rendered are Apathayah, Antaspathāh, Anupathāh, which may also be considered as the proper names of these four orders of the Maruts

² The text has only adhā pāravatāh, the latter being formed from parāvat, duradesah, a distant place or country, tat sambandhinah being in relation to it; that is, according to Sāyana, the winds being in the firmament give support to the distant stars and planets.

³ Mitram as may also be rendered Adityam iva, like the sun.

16. To me, inquiring of their kindred, the sage (Maruts) have uttered a reply: they have declared Prisni (to be their) mother; the mighty ones have declared the food-bestowing Rudra (to be their) father.

17. May the seven times seven all-potent (Maruts, aggregated as) a single troop,¹ bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks of) the *Yamunā*.² may I possess wealth of horses.

SUKTA IX. (LIII)

THE deities and *Rishis* as be before, the metre varies: that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*; of the sixth, seventh, ninth, thirteenth, and fourteenth is *Satobrihati*, of the eighth and twelfth *Gâyatri*; of the second *Brihati*, of the third *Anushtubh*; and of the fourth *Puraushnibh*.

WHO knows the birth of these (Maruts)? who has formerly been (participant) of the enjoyments of the Maruts (by whom) the spotted deer are harnessed (to their chariots)?

2. Who has heard them, when standing in their cars, (declare) whither they go? upon what liberal worshipper do their kindred rains descend together with manifold food?

¹ According to another text, there are seven troops of the Maruts, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the Purānas, Vishnu Pur. 151.

² *Yamunâyām adhi srutam rādhō gavyam* is rather a remarkable passage, as if an allusion were intended to Gokula, the scene of Krishna's boyhood.

3. To me have they spoken, they who came to me with radiant steeds to (drink) the exhilarating beverage to me (they have said), when beholding them, who are the formless¹ leaders (of rites), and friends of man, repeat our praise.

4. (The praise of them) who are all self irradiating, splendid in ornaments, in arms, in garlands, in breast-plates, in bracelets,² in chariots, in bows

5 I contemplate your chariots, munificent Maruts, with delight, like wandering lights in the rains.

6 Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky for (the benefit of) the donor (of the offspring) they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water

7 The gliding (torrents, issuing (from the clouds) overspread the firmament with water, as milch cows (yield milk), and like rapid horses let loose upon the road, the riders rush in various directions

8 Come, Maruts, from heaven, from the firmaments or from this (earth), tarry not far off

9 Let not the *Rasa*, the *Aniṭabhā*, the *Kubhā*,³ or the wide roving ocean⁴ delay you let not the watery *Sarayu* oppose you may the happiness of your (approach) be ours.

1 Arepasah alepa, may mean intangible

2 khādīshu. in a former passage khādi was interpreted hasta trānaha a guard for the hand or arm vol. II p 156, verse 11 is here rendered hastapādasthita katahāh, rings for the hands or feet, bracelets or anklets.

3 Names of rivers, according to the comment.

4 Kramuh sindhuḥ is explained sarvatra kramanah samudra, the every where-going ocean.

10 I praise that brilliant company of the Maruts, who have your strength of recent chariots, you whom the rains attend.

11 Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

12. To what well-born and oblation giving (worshipper) will the Maruts proceed to-day in this their car?

13 With the same (goodwill) that you bestow imperishable grain seed¹ upon a son, or grandson bestow it upon us, for we ask of you life-sustaining and auspicious wealth

14 May we overcome our secret and reviling adversaries having departed from iniquity by good deeds, may we possess Maruts, through the rain (sent by you), unmixed happiness water, cattle, and herbs

15 Renowned (host of) Maruts, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny whom you protect may we be such as he is

16 Praise the givers of enjoyment, (the Maruts), at the sacrifice of this worshipper, (for they) delight in (pious praise) like cattle in fodder wherefore call upon them as if upon old friends, praise them, desirous of praise, with a sacred hymn

¹ Dhānyam vṇam akṣhitam unperishing grain seed is the literal interpretation perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

SUKTA X. (LIV.)

THE deities and *Rishi* as before; the metre is *Jagati*, in the fourteenth stanza *Trishtubh*.

OFFER praise to the company of the Maruts, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heart, to those who come from the sky, to whom solemn rites are familiar,¹ to the givers of abundant food.

2. Your (cohort), Maruts, is conspicuous, mighty, shedding water and augmenting food: yoking your horses (to your cars), spreading everywhere, and combined with the lightning, the triple-(stationed company) roars aloud, and the circumambient waters fall upon the earth.

3. The Maruts (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains the repeated distributors of water, wielders of the thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

4. Powerful *Ruḍras*, you urge on the nights and days, the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy): but Maruts, you do no harm.

5. Your prowess, Maruts, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

¹ *Prishthayasjvane*: by whom the sacrifices called *Prishtha* are made: these are said to be six, of which two only are specified by the scholiast, *Rathantarara* and *Brihat*, *Shaprishthaiti Rathantarabrihadādibhir yajāya*.

6 Maruts, dispenser of rain, your strength is manifested when, shaking the water laden cloud, you let loose the shower conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way)

7 The sage, or the sovereign, whom you, Maruts, direct, is never overcome nor slain. he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled

8 Lords of the *Nyut* steeds, overcomers of multitudes, leaders (of rites, radiant as the *Adityas*, are the dispensers of water when sovereign lords, they fill the clouds, and, loud sounding moisten the earth with sweet (watery) sustenance

9 This wide-extended earth is for the Maruts,¹ the spacious heaven is for the spreading winds, the paths of the firmament are provided (for their course); for them the expanding clouds quickly bestow (their gifts)

10 Maruts of combined strength, leaders of the universe,² guides of heaven, when the sun has risen you rejoice (in the *Soma* (beverage)), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice)

1 *Pravadvati prithivi* a set of changes is here rung upon the double compound, *pra vat*, having extent, extension, and *vat*, again, having or possessing, *pravadvat*, extensive or it may imply, having pre-eminence, as indicated by *pra*, *prae* another meaning is also given to it, *tat parā* being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, *kṛtsnām bhūmim vyāpnuvanti* so the heaven is *pravadvati*, spacious, or subject to the *pravats*, *pravadbhyah*, the pre-eminent or spreading Maruts and so on

2 *Swarnarah* is interpreted *sarvasya netārah*, leaders of all, *diva narah*, leaders of heaven, follows.

11. Lances (gleam), Maruts; upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots; lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.¹

12. Maruts, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water:² when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.³

13. May we, who are possessed of chariots, intelligent Maruts, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as Tishya* (declines not) from the sky; therefore, Maruts, gratify us with infinite (riches).

14. You bestow, Maruts, wealth and enviable posterity; you protect the sage learned in the *Sāma*:⁴ you grant horses and food to (me) the ministrant priest you render a prince prosperous.

1 Sīprāḥ śirśhasu vitatā hiranyayzyih; sīpra is explained uśnīśīmāyāh, composed of turbans or head-dresses.

2 Rusat pippalam, subhavarṇam udakam, or it may be applied to nākam, the heaven of bright water, the firmament.

3 The text changes the person of the verb, yat swaranti ghoṣam, when they sound a noise; and this suggests to the scholar to propose other explanations, as when they, the Asuras, make a fearful noise, or when the worshippers utter loud praises.

4 Tishya is said by Śāyana to be a synonyme of Aditya: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

5 Sāmavipram, sāmnam vividham prasyitāram, the prompter or instigator, in various ways, of the *Sāma* hymns.

15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated, Maruts, by this my praise, by the efficacy whereof may we pass over a hundred winters.

SUKTA XI. (LV.)

THE deities and *Rishi* as before; the metre of the last verse is *Trishtrubh.* of the rest *Jagati.*

THE adorable Maruts, armed with bright lances and cuirassed with golden breastplates, enjoy vigorous existence: may the cars of the quick-moving (Maruts) arrive for our good.

2. Maruts, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (Maruts) arrive for our good.

3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (Maruts) arrive for our good.

4. Your might, Maruts, is to be glorified: it is to be contemplated like the orb of the sun: sustain us ever in immortality: may the cars of the quickmoving (Maruts) arrive for our good.

5. You send (the rain). Maruts, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (Maruts) arrive for our good.

6 When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breast-plates, for you dissipate all hostility: may the cars of the quick-moving (Maruts) arrive for our good

7 Let not the mountains, let not the rivers, arrest you: whither you purpose, (Maruts), thither repair, and compass heaven and earth: may the cars of the quick-moving (Maruts) arrive for our good.

8 Whatever (rite has been addressed to you), Maruts, of old; whatever is recent; whatever (hymn) is recited, Vasus, whatever prayer is repeated, do you be cognizant of all: may the cars of the quick-moving (Maruts) arrive for our good.

9. Send us felicity, Maruts; harm us not: bestow upon us exceeding happiness: reward our adoration by your friendship: may the cars of the quick-moving (Maruts) arrive for our good.

10. Do you, Maruts, conduct us to opulence: propitiated by our praises, extricate us from sin. accept, adorable (Maruts), our offered oblation, and may we be the possessors of riches.

SUKTA XII. (LVI)

THE deities and *Rishi* as before; the third and eleventh verses are in the *Satobrikhati*, the rest in the *Brikhati* metre.

I INVOKE, Agni, the victorious company (of the Maruts) decorated with brilliant ornaments: (I invoke them), the people of the Maruts, to descend today from above the shining heaven.

2. In whatever manner thou honourest the (Maruts, Agni), in thy heart, may they come to me as

benefactors gratify, (by oblations), those fierce-looking Maruts, who most promptly come to they invocations

3 As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others)¹ so comes (the host of the Maruts) exulting to us your company, Maruts, active as fire, is as difficult to be resisted as a formidable ox

4 They who with ease destroy (their foes) by their prowess like horses² difficult to be restrained they send down by their movements the vast and sounding water laden cloud

5 Rise up (Maruts) verily by my praises I invoke the mighty and unprecedented (troop) of these exalted (Maruts) like a heap of waters³

6 Yoke the bright steeds to the car, yoke the red steeds to the cars yoke the swift pair of horses to bear the burthen the strong bearing to bear the burthen

7 And let not that horse, bright shining loud neighing of graceful form who has been placed in harness, delay you Maruts on your journey urge him in the car

8. We invoke the food laden chariot of the Maruts

1 M *lhushmativa prithivi parīhatā* is explained *prabālaswam kā prithivi parair anyair abh bhutā* the earth having a powerful master when oppressed by other earth says Sāyana is put for its inhabitants *prajā* people or subjects who when oppressed have recourse to their own ruler, *sāyathā swaswāminam upadrutā abh gachchhat*

2 The text has *gāvah* which the scholiast translates by *asvā* horses

3 *Gavam sargam iva* may be also rendered like a herd of cattle.

in which Rodasi¹ stood with the Maruts, bearing the delicious (waters).

9. I invoke that, your chort, gracing the chariot, brilliant and aborable, amidst which the rain-bestowing (goddess),² of goodly origin, and auspicious, is worshipped together with the Maruts.

ANUVAKA V.

SUKTA I. (LVII.)

THE deities and *Rishi* as before; the metre of the first six verses is *Jagati*, of the two last *Trishtubh*.

RUDRAS, servants of Indra mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to you: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (Gotama); longing for moisture.³

2. Intelligent Maruts, you are armed with swords, with lances, with bows, with arrows, with quivers; you are well mounted and have handsome chariots: sons of Prisni, you are well armed: come for our good.

3. You agitate the clouds in the sky: (you give)

1 The wife of Rudra, and mother of the Maruts.

2 Mūhushī is considered to be another name of Rodasi, the wife of Mithvat, an appellation of Rudra.

3 The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: Sāyana explains it as alluding to the legend of the well brought by the Maruts to Gotama, when suffering from thirst: see vol. I. p. 121.

wealth to the donor (of oblations) through fear of your approach the forests bow down sons of Prishni you incense the earth when, for the purpose of (sending) water, you pierce (Maruts), yoke your spotted steeds

4 The Maruts, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile thinners (of foes) and vast in magnitude as the sky

5 Shedders of abundant showers wearers of ornaments, munificent, of brilliant aspect of inexhaustible wealth well descended by birth, wearing golden breast plates, entitled to adoration (coming) from heaven accept the ambrosial oblation

6 Lances rest Maruts upon your shoulders strength (of) for destroying power is seated in your arms golden (tiaras) are on your heads weapons are placed in your chariots, all glory is assembled in your limbs

7 Maruts, bestow upon us affluence, comprehend ing cattle, horses, cars, treasure and male descendants sons of Rudra grant us distinction may I ever enjoy your divine protection

8 Ho, Maruts leaders (of rites), be propitious to us you who are infinitely opulent, immortal shedder of rain renowned for truth, wise, young, greatly glorified and worshipped with copious oblations *

* Brihat ukshamānāh may also mean sprinkling much water
udakam sūkshantah

SUKTA II. (LVIII) .

The deities and *Rishis* as before ; the metre is *Trishtubh*.

I PRAISE to-day that brilliant¹ company of the adorable Maruts, lords of swift horses who pass along in strength, who, self-radiant, preside over the ambrosial rain.

2 Adore, priest, the plesplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred : they who are bestowers of felicity, whose greatness is unbounded ; glorify the opulent leaders (of rites).

3 May the universal, Maruts, who urge on the rain, come to you to-day laden with water : Maruts, who are wise and young, be pleased by this fire which is kindled for you.

4 Adorable Maruts, you cause (a son) to be born to the man (who worships you), a ruler, an overcomer of foes, and modelled by Vibhwans :² from you, Maruts, comes a valiant descendant, strong-fisted, mighty-armed : from you (he acquires) an excellent steed.

5 Like the spokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duration) : the sons of Prisni are born all alike, none inferior in splendour : rapid in speed, the Maruts, of their own free favour, send down (the rains).

6. When, Maruts, you come with stout axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the

1 Vibhwatashtam : vibwan is the second of the Ribhus, a skilful artist : fabricated by him, implies, according to the comment, very perfect or handsome, tena nirmittam atyartharupavintam.

rain), influenced by the solar rays, may emit a downward sound¹

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horse fleet as the wind. the sons of Rudra have emitted their perspiration,² (the rain).

8. Ho, Maruts, lenders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise young, greatly glorified, and worshipped with copious oblations.

SUKTA III (LIX.)

Deities and *Rishis* as before, the metre is *Jagati*, except in the last verse, in which it is *Tristubh*.

THE priest³ glorifies you, Maruts, for the good of the donor of the oblation: offer worship to the shining (heaven) I bring offerings to the earth they, the Maruts, scatter the rapid (rain): they traverse the firmament, they combine their own radiance with (that of the clouds.

¹ *Avosriyo vṛishabhah krādatu dyaūh: dyaūr—vṛishabhah*, mean, it is said, the shining showerer, that is, Parjanya, or Indra, in that capacity, *varīyah*, in connection with the *usā* or rays of the sun, *avakrādatu*, *avānmukham sabbdayatu*, may sound with his face turned downwards, *vṛishtyartham*, for the sake of rain.

² *Swedam* *swedasthānyam varsham*, rain in place of perspiration.

³ Repeated from the last verse of the preceding Sukta.

⁴ *Spas*, nom *spat*, for *aprashtā*, one who touches the oblation, or the fire, an unusual term for the Hotṛ.

2. From their approach the earth trembles with fear, as a crowded boat goes quivering (through the water): visible from afar, they are recognised by their movements; the Maruts, leaders, (of rites), pass between (heaven and earth) to the solemn sacrifice.

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and, like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

4. Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) manly (deeds)? for you make the earth tremble like a ray (of light) when you confer the (of rain) for (the diffusion of) fertility.

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in powers), and cover the eye of the sun with showers.

6. None of them are older, none younger (than the others): the destroyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth, having Prisni for your mother, do you, Maruts, favourable to man, come from heaven to our presence.

7. Like birds that fly in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament: their horses have caused the waters of the cloud to descend, as both¹ (gods and mortals) know.

¹ The text has only ubhaye yathā vidāḥ, as both know; Sāyana explains it, men of course know by perception the setting in of the rains; the gods know it by the āgrīyana and other sacrifices which are offered at that season.

8 May the heaven and the earth yield rain) for our sustenance may the wonderfully bounteous dawns exert themselves (for our good) may these sons of Rudra, lauded, *Rishi*, (by thee), send down the celestial rain

SUKTA IV (LX)

THE deities are the *Maruts*, especially as associated with Agni; the *Rishi* is as before the metre of the seventh and eighth verses is *Jagati* of the rest *Trishtubh*

I ADORE the protecting Agni with hymns may he, propitiated on this occasion, approve of our acts - I offer (worship with praises), intended to obtain food, as if (proceeding) with cars (to the goal) circumambulating (the fire) may I exalt the praise of the Maruts

2 Fierce Maruts sons of Rudra who ride in easy chariots (drawn by celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake)

3 The mountain vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance armed Maruts, you are sporting you rush along together like waters

4 Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful Maruts, associated together in their chariots have made great (preparation) in their several persons for their embellishment

5 They are brothers of whom none is the elder, no one the younger, but who grow up together for their

mutual prosperity . may their father Rudra, ever youthful, and doer of good deeds, and Prisinī, (their mother) easy to be milked, grant favourable days for (the sake of) the Maruts

6 Auspicious Maruts, whether you abide in the upper, the middle, or the lower heaven, (come), Rudras, to us from thence ; and do thou, Agni, accept the oblation which this day we offer.

7 Maruts, who are omniscient, since you and Agni abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

8. Agni, drink the *Soma*-juice, rejoicing, along with the Maruts, resplendent, adorable, associated in troops, purifying all, animating and long-lived . drink, Vaisvānara, who art identified with the ancient emblem (of flame).

SUKTA V. (LXI)

THE deities are various - those of the first four, and the eleventh to the sixteenth verses are the Maruts, the several persons whose names occur in the other stanzas are considered to be their divinities, the *Rishi* is Syāvāśva ; the metre of the fifth stanza is *Anushtubh*, of the ninth *Satobhṛhatī*, of the rest *Gāyatrī* the occasion of the hymn, according to the scholiast, is a wonderful old story : related by those learned in sacred lore a priest of the family of Atri, named

x Śāyana calls it, ācharyam purāvṛttam āhurāgamapāragāh, those who have gone through the āgamas have related a wonderful old occurrence.

6. Sasiyāsi, though a female,¹ is more excellent than a man who reverences not the gods, nor bestows wealth.

7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

8. And, eulogizing (him), I proclaim that the man her (other) half² is, (as it were), uncommended, for he is ever the same in munificent donations.

9. Young and affable, she has explained to me, Syāvāswa, the road, and two ruddy horses have borne me to the valiant and renowned Purumīṣha.

10. Who, the sons of Vidadaswa, has given me a hundred (head) of cattle, and, like Taranta, many precious gifts.

11. Those (Maruts) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification.

12. They by whose glory heaven and earth are surpassed; who shine splendid in their chariots like the radiant (sun) in the heaven above.

13. That company of Maruts, ever young, riding in bright chariots, irreproachable, auspicious, motive unobstructed.

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this

¹ Uta tvā vasi Sasiyāsi - tvā is said here to mean ekā, one, which is equivalent to the indefinite article.

² Nemiś is the term in the text, meaning *brṛśṇā*, half, as it is said in the Smṛiti, arddham sarvasya bhāryā, a wife is the half of the body (of the husband).

pious rite you are bearers of invocations to the sacrifice

16 Do you, who are destroyers of the malevolent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches

17 Bear to Dárbhya,¹ oh night,² turning away (from me to him), this my eulogy (of the Maruts). convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination

18 And say on my behalf to Rathaviti, when the libation is poured out, my love (for your daughter) does not depart

19 This opulent Rathaviti dwells upon the (banks of the) Gomati (river),³ and has his home on (the skirts of) the (Himálaya) mountains

1 The patronymic is also read in some places Dalbhya.

2 Upon concluding the praises of the Maruts, and thus having attained the rank of a Rishi Syāvāsya, summons the night, here called Urmyā, to convey the intelligence to Rathaviti, who gives him his daughter, with many valuable presents, but at the end of the ceremony the Rishi departed for the woods to resume his austerities it is not said if he took his wife with him, but it is to be so inferred.

3 Gomatih, according to the comment means, having water, rivers being in the plural as the name of a river it would be the Gomati river in Oude which rises in the skirts of the first range of the Himalaya, or it may be a river of the same appellation more to the north west rising in Kulu, a feeder of the Bejah or Vyāta.

SUKTA VI (LXII)

The deities are Mitra and Varuna, the *Rishis* is Srutavd.,
the metre *Tishṭubh*

I HAVE behold the permanent orb of the sun, your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds,¹ where a thousand rays abide together, the one most excellent of the (embodied) forms of the gods²

3 Exceeding is that your greatness, Mitra and Varuna, whereby the ever-moving sun has, through (succeeding, days, milked forth the stationary waters: you augment all the (world illumining) rays of the self-resolving (sun): the one chariot of you two (perpetually) goes round³

3 Royal Mitra and Varuna, you uphold, by your energies, earth and heaven prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain

4 May your easily-harnessed horses bear you both (hither) and with well guided reins come down, the embodied form of water follows you, the rivers flow as of old

5 Augmenting the well known and ample form

1 Which are said to be attempted to be detained by a class of Asuras termed *Mandhas*.

2 *Devānām āśritham vapuṣhām* is also explained the best of the embodied or light possessing deities, that is, of Agni and others, *devānām vapuṣmatām tejovatham agnyādinām prasaṣyam* or it may apply to the sun only, the *mandala*, the visible form, as it were, of the sun, *mandalaḥ hi sūryasya vapuṣṭhāniyam*

3 *Vām ekah pavā ā varatā pavā* is the circumference of a wheel, but by metonymy for the chariot, as Sāyana explains the phrase *yuvāṃśo ratho anukramanena paribhramate*

(of man),¹ in like manner as the sacred grass is preserved by prayer, do you, Mitra and Varuna who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice²

6 Be open handed and benignant to the performer of pious acts whom you protect in the midst of the place of sacrifice, for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns³

7 The substance (of their chariot) is of gold, its pillars are of iron, and it shines in the firmament like lightning may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected

8 At the break of dawn at the rising of the sun, ascend Mitra and Varuna your golden bodied, iron pillared car, and thence behold the earth and its inhabitants⁴

1 *Srutām amatim anuvardhad urvim* which the scholiast interprets *visrutām sariradīptim anuvarddhayantau* augmenting the renowned bodily lustre and separates *urvim tad vad urvim pālayantau* but gives no equivalent for the word which usually means great the passage is obscure

2 *Garte mitrá ásāthe garta* it is said here means ratha a car *Nirukta* 3. 5 and as it recurs in verse 8 *ārohath Varuna Mitra gartam*

3 *Kshatram sahasrasthunam anekāvashtambhakastambho petam saudhādīrupam griham* a house such as a palace and the like possessing many supporting pillars the expression is noticeable as indicating the existence of stately edifices *Sāyana* proposes also to render *kshatram* by *dhanam* wealth or *balam* strength applying the last to the ratha the strong chariot of the deities supported by innumerable columns

4 *Tas chakshāthe aditim dītim cha* is explained *aditim akhandaniyām bhūmim* the undivisible earth and *dītim khandaniyām prajād kām* the divisible people and the rest: the stanza

9 Munificent Mitra and Varuna, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb : bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies.)

occurs in the Yajush, 10 15, with a various reading of the first half; but Śāhādhara explains *adus im* by *adusam*, not base, that is, *vishitānushthātāram*, one who follows what is prescribed, that is, performs his religious duties, and *dusam* by *dusam*, base, or *nistakāritam*, an infidel; the phrase meaning that Mitra and Varuna observe that this man is a sinner, that man righteous *syam pāpi*, *syam paryāsin*

4 May I obtain from you, Mitra and Varuna, by my praise, such wealth as to excite envy in the dwellings of the rich and devout

5 Come, Mitra, (come) Varuna, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper) and of (those who are) your friends in their respective abodes

6 You Mitra and Varuna, bring us strength and abundant food) for (those praises) which (we offer) be largely bountiful to us in food, in riches, in prosperity

7 Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn, behold my *Soma* libation poured out hasten with rapid steeds,¹ leaders (of rites), propitious to Archanānas

SUKTA IX (LXV)

The deities are the same the *Rishi* is Rātahavya, the metre is *Anushtubh*

HE who knows (how to honour you two), amongst the gods, is the performer of good works: let him communicate (that knowledge) to us he of whom the graceful Varuna or Mitra accepts the laudation

2 They two, verily excelling in radiance, royal (deities) who hear (invocations) from the greatest distance lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual man

¹ Hastabhih padbbhih literally with hands with feet that is according to the scholarist (with those having four feet that is with horses

3. Approaching you, ancient (divinities), I invoke you together for protection : possessed of good steeds, (we praise you) who are provident to give us food.

4. Mitra grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling : the favour of Mitra, the destroyer of foes, is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship of Mitra, and, free from sin, enjoy, (Mitra), thy protection, being at the same time the children of Varuna.¹

6. You come, Mitra and Varuna, to this man, and guide him (to his desires) : deny us not when we are rich (in offerings) : (deny us not), who are (the sons) of *Rishis* : protect us in the presenting of the libation.

SUKTA X. (LXVI)

The deities and *Rishi* as before; the metre is *Anushlūbḥ*.

MAN, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes ; offer (oblations) to the adorable acceptor of (sacrificial) food, to Varuna, whose form is water.²

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established amongst men, as the sun (has been placed) in the sky.

1 Varunaseshasah : sesha is said to mean *apatya*, offspring.

2 Varunāya ritapesase, udakam eva ragam yasya, of whom the form is verily water.

3. We glorify you both, that your chariots may precede ours by a long distance: accepting the pious worship of Rātahavya with (his) praises.

4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

5. Earth, in thee is abundant water for the necessities of the *Rishis*: the two, active (deities), dispense by their movements sufficiently copious (rain).

6. We and the devout (invoke) you, Mitra and Varuna, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

SUKTA XI, (LXVII.)

The deities and metre as before the *Rishi* is Yajata.

DIVINE sons of Aditi, Mitra, Varuna, Aryaman, verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

2. When you come, Varuna and Mitra, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

3. Mitra, Varuna, Aryaman, who are possessed of omniscience, are all associated at our rites, as if in (their respective) stations, and protect the worshipper from the malignant.

4. They verily are observers of truth, distributors of water, protectors of holy rites amongst men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them) ¹

¹ Anhaschit, pápino api, even of the sinner: Sáyana adds, swastotuh, of your own praiser, but it may be doubted, if this qualification is necessary.

5. Which of you, Mitra and Varuna, has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of Atri tend towards you,

SUKTA XII. (LXVIII).

The deities and, *Rishi* as before; the metre is *Gāyatri*.

SING, loud with lusty praise to Mitra and to Varuna : (come), mighty deities, to the great sacrifice.

2. The Mitra and Varuna, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

3. They two are able (to grant us) [of great terrestrial and celestial riches : great is your might among the gods.

4 Regarding with rain the holy rite, they favour the zealous worshipper :¹ benevolent deities, may you prosper.

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.²

¹ *Ritam ritena aspanāi ishiraṃ dakṣhaṃ āsīte* is explained *udakena nimittena yajñaṃ sprisantaṃ eśhanavantaṃ pravṛddhaṃ, havir vā vyāpṇutāḥ*, they two, for the sake of water, touching or affecting the sacrifice, they pervade the inquiring, powerful, institutor of the rite, they reward him; or it may be, they pervade or accept the efficacious, adequate oblation.

² All the verses of this Sukta occur in the Sama-Veda, II, 431, 432, 493, and 513, 519.

SUKTA XIII. (LXIX)

The deities are the same, the *Rishi* is Chakri, the metre *Trishtubh*.

MITRA and Varuna, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (Indra),¹ and protecting the imperishable rite.

2 Mitra and Varuna, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water through you the three radiant receptacles and showerers of rain stand severally in their three spheres²

3 I invoke the divine and bright Aditi at dawn, and at mid-day, when the sun is high I worship you, Mitra and Varuna, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness

4 I worship you two, divine Adityas, who are upholders of the celestial and terrestrial worlds. the immortal gods impair not, Mitra and Varuna, your eternal works.

1 Vavridhānau amatim kshatriyasya amati is usually rendered form, rupa, kshatriyasya the scholiast explains possessed of strength, kshatram, balam, an attribute, and here an appellative of Indra, or it may mean, he says, the kshatriya, or military caste.

2 Agni, Vāyu, and Aditya, present, severally, upon the earth, in the mid air, and in heaven

3 The text is sam yoh, which is explained arishtasa manaya sukhasya misranāya cha, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

SUKTA XIV (LXX)

The deities and *Rishis* as before the metre is *Gayatri*

MAY I, Mitra and Varuna enjoy your favour, through which there is assuredly protection

2 Benignant (deities), may we obtain from you, (who are) such (deities) food for our sustenance may we, Rudras, be yours

3 Protect us with your protections preserve us with kind preservation may we, with our descendants, overcome the *Dasyus* ¹

4 Workers of wonderful deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons

SUKTA XV (LXXI)

The deities and metre as before, the *Rishi* is *Bāhuvrīkta*

MITRA and Varuna, scatterers of foes, destroyers of enemies come to this our accessible sacrifice

2 Sagacious Mitra and Varuna you reign over all bestow fulness lords, upon our ancient rites

3 Come, Mitra and Varuna, to our effused libation, to drink of the *Soma* of the offerer

SUKTA XVI (LXXII)

The deities and *Rishis* as before the metre is *Uśnish*

WE invoke Mitra and Varuna with hymns, like (our progenitor) Atri do you sit down upon the sacred grass to drink the *Soma* libation

2. 'Steady are you in 'your functions, whom men animate by (their) devotion come and sit down upon the sacred grass to drink the *Soma* libation

3 May Mitra and Varuna accept with satisfaction our sacrifice come and sit down upon the sacred grass to drink the *Soma* libation

ANUVA'KA VI

SUKTA 1 (LXXIII)

The deities are the Aswins, the *Rishi* is Paura, the *metre* *Antishtubh*

WHETHER, ASWINS, you are at present far off, whether you are nigh, whether you are (straying) in many places or whether you are in mid air, do you, who partake of many offerings, come hither

2 I approach you (to invite you) hither, you who are the encouragers of many, (who are) the achievers of many (great) exploits, most excellent and irresistible, I invoke you, who are most mighty, for protection

3 You have arrested one luminous wheel of (your) car for illumining the form (of the sun),¹ whilst with

1 *irmā anyad vapushe vapus-chakram rathasya yemathuh*: the passage is obscure, even with the aid of the scholiast *irmā* he renders *rupam*, form, *vapushe adityasya sobhāyā* for the beauty or lustre of the sun, *vapus* he considers equivalent to *vapushmat*, having light or lustre, luminous as an epithet of *chakram* the fixing of one wheel of the car of the Aswins has been alluded to before.

The other you traverse the spheres (to regulate) by your power the ages of mankind ¹

4 May the praise universal (deities) wherewith I laud you, be agreeable to you, as offered by this (your worshipper), and do you, who are severally born, and free from blame bestow upon us food

5 When Suryā has ascended your ever ever-moving car, then bright-waving, resplendent rays (of light) encompass you ²

6 Leaders (of rites), Atri recognised (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, Nāsatyas, through his praise of you, he found the (fiery) heat innocuous

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since, Aswins, leaders (of rites), Atri was rescued by your acts

8 Mixers of the *Soma* juice,³ Rudras, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you

9 Truly have they called you, Aswins, the bestowers of felicity such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice

¹ Nāhushā yugā is the derivative of nahusha manushya, man, yugā for yugāni, is explained as used by metonymy for the divisions of time in general, as morning noon night, or the sacrifices offered at stated periods

² Pari vām anishā vayo ghrinā varanta ātapah may als, be rendered, according to Śāyana the radiant horses, vayah, aswāh, ghrinā, bright scorchers, atapah, of enemies, accompany you

³ Madhuvavah somāder misravatārau, mixers or causers of the mixing of Soma and other things.

10 May these praises exalting the Aswins be productive of happiness, the praises that we fabricate as (a wheelwright) a car we proclaim aloud fervent adoration

SUKTA II (LXXIV)

THE deities, *Rishis*, and metre as before

DIVINE Adityas, affluent in praise, descended this day from heaven upon the earth,¹ hear that (laudation) which, liberal showerers (of benefits), Atri ever addresses to you

2 The divine Násatyas, where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3 To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival

4 Pauras, send to Paura² the rain-shedding cloud,

1 Rushthah, the singular used for the dual, bhumau tishthan-tau being upon the earth or ku may be equivalent to kwa, where where you are two abiding?

2 Pauram chid udaprutam paura pauráya jinvathah the name of the Rishi is here according to the scholiast, arbitrarily applied first to the Aswins because they are in relation with Paura as the author of the Sukta and although the text gives Paura in the vocative singular, it is to be understood in the dual, Paura, therefore being Aswins next it implies as Pauram a cloud, from its being solicited by the Rishi for the fall of rain, as implied by the last term, Pauráya, to me the Rishi so called.

drive it to him who is engaged in sacrifice, as (hunters-chase) a lion in a forest.¹

5. You stripped off (his aged form) like a cuirass from the decrepid Chyavana, so that, when you had rendered him again a youth, he attracted the desires of women.

6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear to day (my invocation): come hither with your protections, you who are affluent in food.

7. Who among many mortals has this day (best) propitiated you? what wise man (has best propitiated you) who are revered by the wise? what (worshipper has best propitiated your) by sacrifice, you who are affluent in food?

8. May your car, Aswins, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.²

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity, descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

1 *Saham iva druhaspada*: the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, *yathā balād chyāvayanti surāh*, as heroes hurl down a lion by their strength.

2 *Āngusha martyeshu, yajamaneshu, madhye stutyah*, to be praised amongst worshippers, or *āngusha* may be substantive meaning staves or staves, praise, may the praise, or the car of the Aswins amongst men, or by the priests, be beneficial to us, *āśvayuth*.

10 Aswins, wherever you may be, hear this invocation the excellent sacrificial offerings, longing for your proximity, reach you ¹.

SUKTA III. (LXXV)

THE deities as before, the *Rishi* is *Avasyu*, the metre is *Pankti*.
THE *Rishi*, your worshipper, Aswins, graces your beloved chariot the showerer (of benefits), the vehicle of wealth, with praises masters of mystic lore, hear my invocation ².

2 Passing by (other worshippers), come, Aswins, hither, so that I may ever overcome all (adversaries) Dasras, riding in a golden chariot, distributors of wealth, propellers of rivers, masters of mystic lore hear my invocation

3 Come, Aswins, bring for us precious treasures. Rudras, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation ³.

1 *Vasvir u rhu vām bhujah princhanti su vām pricha*, is explained as in the text, *vasvir bhujah* being rendered by *prasasyanti dhanam havirlakshanām* excellent riches, characterized by the oblation, that is sacrificial offerings and *princhanti* by *prāpnvanti*, obtain or reach being *prichah*, *yuvām prāptum kāmaya mānāh*, desiring to reach y u. *Sāyana* suggests also another explanation, the worshippers *su* who enjoy *vasvir bhujah*, wealth of sacrificial offerings. Bring them into due contact with you *vām sushta sam ar haya* is

2 *Madhavi nama s utam I ava n* the first is explained, *madhu-*

¹ *1210* see vol 1 p 310 note the verse occurs twice

² *1211* see vol 1 p 310

³ *1212* see the preceding *rg* occur in the *Sāma Veda* II 1094-95.

4. Showerers of wealth, the praise of your worshipper is addressed to your chariot: (to it), as well as to you, does this distinguished, devoted, embodied (adorer)¹ offer sacrificial food: masters of mystic lore, hear my invocation.

5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed Chyavana; masters of mystic lore, hear my invocation.

6. Aswins, leaders (of rites), may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

7. Aswins, come hither: Násatyas, be not unpropitious: invincible lords, come from hidden (regions), to our sacrificial hall: master of mystic lore, hear my invocation.

8. Invincible Aswins, lords of water, favour Avasyu, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

9. The dawn has come: the Agni of the season, blazing with the oblation,² has been placed (upon the altar: showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

¹ The epithets are unusual, *kakuhá*, *mriga*, *vápusha*, explained severally by the commentator, *mahán*, great, *mrigayutá*, searcher, *vapushmán*, having body, *yajamāna* is understood.

² *Rusat pasu* might mean blazing with the victim; but the scholar interprets *pasu* here either by *rasmí*, a ray, or *havish*, oblation.

SUKTA IV. (LXXVI.)

THE deities are the same; the *Rishi* is Bhaumya; the metre
Trishtubh

AGNI lights up the face of the dawns¹ the devout praisers of the pious have risen up therefore, Aswins, lords of the chariot, descending, come hither to-day to the splendid sacrifice, perfect, (in all its parts)²

2. Harm not, Aswins, the perfected (rite), but coming now most quickly, be glorified on this occasion. be present at the opening of the day, with protection against destitution,³ and be prompt to bestow happiness upon the donor (of the offering)

3 Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come)⁴ with felicitous protection the drinking of the *Soma* has not now extended beyond the Aswins⁵

1 Abhati agniṛ ushasām anukam the latter is interpreted mukham, or the verse may be rendered, Agni, the face or beginning of the dawns shines

2 Pipivāṁsam gharman achchha that is, according to the scholiast, swāngaiḥ parivridham pradīptam yajnam, to the bright sacrifice, vasa or developed with all its members. or pipivāṁsam may imply āpyāyitam, nourished, with the Soma juice or with clarified butter gharman, again, may also mean the vessel so called, or the Pravargya ceremony, at which it is used, being fed or nourished, pipivāṁsam, with the butter and curds it contains

3 Avasā āgamishthā pratyavaritum variti, it is said, means jivanam living or livelihood, avariti the contrary, the want of it.

4 The day is divisible into two three five, or fifteen parts here the five fold distinction is alluded to Uditā suryasya is explained the afternoon, atyanta praviddhasamayāḥ a, irātraḥ nyartha.

5 Nedārim pitṛ asvina tistina it is related that the other gods refused to admit the participation of the Asvina in the

4 This station Aswins, is your ancient abode; these are your mansions, this your dwelling come from the vast firmament (overspread) by clouds (filled with water, bringing to us food and strength

5 May we be united with the Aswins by their special protection, which is the source of happiness and guide to good bestow upon us immortals, wealth and posterity, and all good things

SUKTA V (LXXVII)

Deities *Rishi*, and metre as before.

WORSHIP the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offerings), for the Aswins verily claim the morning sacrifice the ancient sages praised them (at dawn) ¹

2 Worship the Aswins at early dawn, offer them oblations the evening is not for the gods, ² it is unacceptable to them, and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of

libation at these hours but on the present occasion they are not passed over *idanīm api itaradevānām panam na tanotyaswināḥ vihaḥya* but now the drinking of the other gods does not extend, having omitted the two Aswins

1 *kavayah purvabhayah* *kavi* is said to mean one learned in the Vedas, on the authority of the *Aitareya Brāhmana* ye vā anuchānās ce kavayah those who are *anuchānās* are *kavis* and *anuchānās* is explained in the commentary on the same work, *śāṅgasaṁhita vedādhyāyināḥ*, students of the Vedas with the six supplements.

2 Conformably to another text, *purvāhno vai devānām*, the forenoon verily is for the gods.

3 Your car, Aswins approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles

4 He who, in the appointment (of the offering), presents to the Nâsatyas the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires

5 May we be united with the Aswins, by their special protection which is the source of happiness, the guide to good bestow upon us, immortals, wealth and all good things

SUKTA VI (LXXVIII)

THE deities as before the *Rishi* is Saptavadhri the metre of the three first stanzas is *Ushnik*, of the fourth *Trishubh* of the rest *Anushtubh*

ASWINS, come hither Nâsatyas, be not ill-disposed, alight like two swans¹ upon the effused libations

2 Like two deer, Aswins, like two wild cattle² on (fresh) pasture, like two swans alight upon the effused libation

3 Aswins, affluent in food, be propitiated at your pleasure by the sacrifice alight like two swans upon the effused libation •

¹ The *hansa* the swan or goose is supposed to be a connoisseur in pure water

² Like two Gauras *Bos Gorceus*

4 Inasmuch as Atri escaping by your aid from the fire of chaff,¹ conciliates you, like a wife soliciting (the affection of a husband) therefore come with (your) propitious cars, with the new-born rapidity of the falcon

5 Open Vanaspati like the womb of a parturient female hear, Aswins my invocation set Saptavadhri free²

6 Aswins by your devices sunder the wicker work for (the liberation of the) terrified, imploring *Rishi*, Saptavadhri

7 As the wind ruffles the lake on every side so may thy womb be stimulated, and the conception of the months come forth

8 As the wind as the wood, as the ocean are agitated so do thou gestation of ten months invested with the uterine membranes descend

9 May³ the boy who has reposed for ten months in the bosom of his mother come forth, alive unharmed, living from a living (parent)⁴

1 See vol 1 p 308 verse 8 the fire is here called *ribisam tushâgnim* a fire of chaff

2 Ancient chroniclers, *purâvaidah* says *Sâyana* tell this story: the sons of the brothers of Saptavadhri being determined it is not stated why, to prevent his having intercourse with his wife, shut him up every night in a large basket which they locked and sealed letting him out in the morning in this dilemma the *Rishi* prayed to the Aswins who came to his succour, and enabled him to get out of his cage during the night he returning to it at day break in this stanza he first addresses the basket *petikâ* as a form of *Vanaspati* lord of forests and then invokes the Aswins

3 This verse somewhat modified, occurs in the *Yajush*, 8 25

4 This and the two stanzas preceding are termed by *Sâyana* the *garbhâravinyupaniṣad* the liturgy of child birth

SUKTA VII. (LXXIX).

THE deity is the Dawn; the *Rishi* Satyasravas, the metre is *Pankti*.

RADIANT Ushas, wake us up to-day for (the acquisition of) ample riches, in like manner as thou hast awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, shew favour to Satyasravas, the son of Vayya.¹

2. Daughter of heaven, who hast dawned upon Sunitha, the son of Suchadratha, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of Vayya, Satyasravas.

3. Daughter of heaven, who art the bringer of opulence, dawn upon us to-day, as, bright-born, and praised for (the gift of) horses, thou hast dawned upon the powerful Satyasravas, the son of Vayya.²

4. The offerers of oblations who eulogise thee, lustrous Ushas, with sacred hymns, become prosperous with affluence, (through thy favour), bestower of wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches.³ bright-born goddess, (who art) sincerely praised for (the gift of) horses.

1 Sāma-Veda I. 421, II. 1090; the concluding phrase is the burden of the following verses, *sujāte, aswasunrite, sujātā*, well-born, is explained *sobhanaprādur bhutā*, becoming manifest with splendour or light *aswasunritā*, she whose praise for the sake of horses is affectionate and true, *aswārthā priyasatyātmikā stutnāg-yasyāh sū*.

2 Sāma-Veda, II. 1091, 1092.

3 *Yach chid hi te ganā ime chhadaynti maghattaye, parichid i vashtayo dādhu dadate rādho ahrayam* Sāyana seems rather

6 Affluent Ushas, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us bright born goddess (who art) sincerely praised for (the gift of) horses

7 Affluent Ushas, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle bright born goddess (who art) sincerely praised for (the gift of) horses.

8 Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires) bright born goddess (who art) sincerely praised for (the gift of) horses

9 Daughter of heaven, Dawn! delay not our (sacred) rite let not the sun scorch thee with his ray, as (a prince punishes) a thief, or (subdues) an enemy bright-born goddess, (who art) sincerely praised for (the gift of) horses

10 Thou, Ushas, art able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for), for, radiant (divinity) who art dawning

dubious as to the proper sense of several of these words maghat-taye may mean dhanadánāya or dhanavattwāya for giving or for possessing wealth pari chid vashtayo dadhub is explained, asmān eva kāmāyāmānah parito dhāreyanti, desirous of or being kind to us, they support us every way, and dadato rādho ahrayam may mean giving wealth that is not to be wasted or taken away, or of which there is no need to be ashamed the sum of the meaning, agreeably to the scholiast, is all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is of the author of the hymn, ye twām havir-dadatah stuvanti to serve apy asmadartham phalam dhāreyanti

upon thine adorers, thou art never cruel (to them);
 bright born goddess (who art) sincerely praised for (the
 gift of) horses

SUKTA VIII (LXXX)

THE deity and *Rishis* as before, the metre is *Trishtubh*

THE wise priests celebrate with hymns the divine,
 bright charioted, expanded Dawn, worshipped with
 holy worship, purple-tinted, radiant, leading on the sun

2 The lovely Dawn, arousing man, goes before (the
 sun) preparing practicable paths, riding in a spacious
 chariot, vast, expanding everywhere, she diffuses light
 at the commencement of the days

3 Harnessing the purple oxen to her car unwearied
 she renders riches perpetual a goddess, praised of
 many, and cherished by all, she shines, manifesting
 the paths that lead to good

4 Lucidly white is she, occupying the two (regions,
 the upper and middle firmament), and manifesting her
 person from the east she traverses the path of the
 sun as if knowing (his course), and harms not the
 quarters of the horizon

5 Exhibiting her person like a well attired female,
 she stands before our eyes, (gracefully) inclining like
 (a woman who has been) bathing dispersing the hostile
 glooms, Ushas, the daughter of heaven, comes with
 radiance

6 Ushas, the daughter of heaven, tending to the
 west, puts forth her beauty like a (well-dressed) woman,
 bestowing precious treasures upon the offerer of adora-
 tion she, ever youthful, brings back the light as (she
 has done) of old

SUKTA IX. (LXXXL)

THE deity is Savitri; the Rishi Syārāswa: the metre *Jagati*

THE wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable Savitri. he alone, knowing their functions, directs the priests. verily, great is the praise of the divine Savitri¹

2 The wise Savitri comprehends all forms (in himself).² he has engendered what is good for biped and quadruped; the adorable Savitri has illumed the heaven,³ and shines in sequence to the passage of the Dawn.

3 After the passage of which divine (being) the other deities proceed to (obtain) majesty with power,⁴ he who by his greatness has measured out the terrestrial regions, the divine Savitri, (is) resplendent⁵

1 The verse occurs in the Yajush, 5. 14, and is there somewhat differently explained. viprasya bṛihatō vipaschitah, which Sāyana regards as epithets of Savitri, are connected by Mahidhara, with viprā, and are rendered the priests of the eminent and wise (institutor of the rite) again, in the second hemistich it is not clear whom the commentator understands by eko vāyunāvid, the only one, knowing knowledge, although he possibly concurs with our scholast in identifying Savitri with Brahma.

2 *visvā rūpaṇi pratimunchate*, he liberates, severally, all forms: that is, according to Sāyana, *ātmani badhnāti* or *dhārayati*, he binds or holds in himself: Mahidhara, YajurVeda, 13. 3, explains it, he makes all forms manifest in their own substance, by removing darkness.

3 *Nākam vyathyat, swargam prakāśyati*, he makes manifest Swarga as the reward of the Yajamāna.

4 Yajush, 11. 6. *sa etasah savitri* Sāyana explains *etasah* by *etavarnah. sabbrah, sabbhamāna*, white-coloured, bright, shining: Mahidhara resolves it into *etad, this, this world, and sete*, who reposes in, who pervades; or, as *etasa* ordinarily means a horse, Nighantū, 1. 14, it may be intended to designate the sun under that form.

4 Either thou traversest, Savitri, the three regions, or combinest with the rays of Surya,¹ or thou passest between the night on either hand; or thou, divine Savitri, art Mitra, through thy (benevolent) functions).

5 Thou alone rulest over (the actions of) living beings thou art Pushan, divine (Savitri), by thy movements, thou art sovereign over the whole world. Syâvâsya offers praise, Savitri, to thee

SUKTA X. (LXXXII)

¹ The deity and *Rishi* as before, the metre of the first verse is *Anushtubh* of the rest *Gayatri*

WE solicit of the divine Savitri enjoyable (wealth)² may we receive from Bhaga that which is excellent, all-sustaining, destructive of foes

2 Nothing impairs the sovereignty of this Savitri, and is most especially renowned and beloved

3 That Savitri, who is Bhaga,³ bestows precious treasure on the donor of the offering. we solicit (of him) a valuable portion

4 Grant us to-day, divine Savitri, affluence with progeny, and drive away evil dreams⁴

1 According to Sâyaṇs, Savitri is especially the sun before rising Surya is the sun in general

2 The text has *bhojanam*, most usually food, but it is here explained *bhogyam*, to be enjoyed, that is, *dhauam* wealth

3 Sa Savitā Bhaga, or the latter may be an attributive, *bhājaniya*, to be worshipped, or shared, or desired.

4 *Parā duḥshvapnyam* *ajva*: Sâyaṇa considers the second equivalent to *dāridryam*, poverty the verse occurs in the *Sāma-Veda*, I. 141

5. Remove from us, divine Savitri, all misfortunes : bestow upon us that which is good.¹

6. Let us be void of offence towards Aditi, according to the will of the divine Savitri :² may we be possessed of all-desired (riches).

7. We glorify to-day with hymns Savitri, the protector of the good, the observer of truth, (identical with) all the gods.³

8. The divine object of meditation, Savitri, who, ever vigilant, precedes both night and day.

9. Savitri, who proclaims his glory to all these living beings, and gives them life.

SUKTA XI. (LXXXIII)

The deity is Parjanya; the *Rishi* Bhauma; the metre of the first six verses is *Trishtubh*, of the ninth *Anushtubh*, of the rest *Jagati*.

ADDRESS the mighty Parjanya⁴ who is present : praise him with these hymns ; worship him with rever-

1 Bhadram, progeny, cattle, dwelling as by the text, prajā, vai, bhadram, pasavo bhadram, grāham bhadram ita.

2 Devasy savituh save : the last is explained by the scholiast anujñāyam satyām, his will or assent existing : Aditi is said to mean here bhūmi, the earth.

3 Viswadevam, as by the text, Tamhi sruvātmasvād Indram, Mitram, Varunam, Agnim āhuh, they have verily called him Indra, &c., from his identity with all.

4 Parjanya is Indra in his character of the sender of rain : Śāyana cites Yāska, Nirukta, 10. 10., for various fanciful etymologies, as par, derived from trip, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, janya may simply either victor, jeta, or generator, janayā, or impeller,

ence him who is the thunderer, the showerer, the bountiful who impregnates the plants with rain.

2 He strikes down the trees, he destroys the *Rākshasas* he terrifies the whole world by his mighty weapon even the innocent man flies from the sender of rain, when Parjanya¹ thundering slays the wicked

3 As a charioteer, urging his horses with his whip, brings into view the messenger (of war),² so Parjanya, (driving the clouds before him), makes manifest the messengers of the rain the roaring of the lion (like, cloud) proclaims from afar that Parjanya overspreads the sky with rainy clouds

4 The winds blow strong the lightnings flash the plants spring up, the firmament dissolves * earth becomes (fit) for all creatures when Parjanya fertilizes the soil with showers

5 Do thou Parjanya through whose function the earth is bowed down, through whose function hoofed cattle thrive, through whose function plants assume all kinds of forms, grant us great felicity

6 Send down for us Maruts, the rain from heaven, drops of the rainy charger descend * come down Parjanya, sprinkling water by this thundering (clouds), thou who art the sender of rain, our protector

prarjayitā of fluids rasanām the usual unāda derivation is quite as probable which refers it to vrish to rain p being substituted for v r i becoming the guna, ar, and sh being changed to j anyā is the affix

1 The text has only dutān which the s holiast interprets bhatān warriors

2 Vrishno aswasya Sāyana however, explains the latter vyāpasya of the pervading rain

7. Cry aloud over (the 'earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9. When, Parjanya, sounding loud and thundering, thou destroyest the wicked (clouds),¹ this whole (world) rejoices, and all that is upon the earth.

10. Thou hast rained: now check well the rain: thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's enjoyment: verily thou hast obtained laudation from the people.

SUKTA XII. (LXXXIV.)

THE deity is Prithivi; the *Rishi* Bhauma; the metre *Anushtubh*.
VERILY thou sustainest here, Prithivi,² the fracture of the mountains: mighty and most excellent, thou art she who delightest the earth by thy greatness.

2. Wanderer in various ways thy worshippers

¹ Hansi dushkritah, the wicked, here means, according to the scholiast, the clouds not yielding their water.

² According to Śāyana, Prithivi may here admit a two fold meaning, and apply also to the antariksham, or firmament, when the subsequent phrases, parvatānāṃ khidram bibharasi, will mean, thou sustainest the fracture, or opening of the clouds, and mēdā jinosi bhūmim, thou delightest the earth with great or abundant rain.

hymn thee with (sacred) songs; thee who, bright-hued, tосsest the swollen (cloud) like a neighing horse.

3 Thou who, with solid earth, sustainest by thy strength the forest lords, when the showers of thy cloud fall from the shining sky.

SUKTA XIII. (LXXXV.)

THE deity is Varuna; the *Rishi* Atri, the metre *Trishtubh*.

OFFER a solemn, profound, and acceptable prayer to the imperial and renowned Varuna, who has spread the firmament as a bed for the sun, as the immolator (spreads) the skin of the victim.

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters,¹ the sun in heaven, the *Soma*-plant in mountain.²

3. Varuna has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch of all the world, watering the soil as the rain bedews the barley.³

¹ Either the lightning amidst the rain or the submarine fire: the Yajush, 4 31, reads *vikshu* for *apa*: he placed in people, of human beings, digestive fire.

² *Somam adrau* the *Soma* creeper, *Mañdhara* observes, grows in the clefts of the stones of mountains, *parvatânâm pishāṇasandbīshu somavallyā utpādya mānavat*.

³ *Yavam na vrishtir, vyurati bhīma* *Sāvana* is disposed to render *vrishti* by *sektā*, the sprinkler, the man *pumân*, who waters the soil, but this does not seem necessary, and it is not so explained in the *Nirukta*, 10. 4.

4. Varuna, water, earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud); thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (Maruts), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned Varuna, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most-sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.¹

7. If, Varuna, we have ever committed an offence against a benefactor, a friend,² a companion, a brother, a near neighbourhood, or Varuna, a dumb man,³ remove it from us.

8. If, like gamblers, who cheat at play, (we commit offences), knowingly, or (those) of which we know not, do thou, divine Varuna, extricate us from them all, as if from loosened (bonds), so that we may be dear, Varuna to thee.

¹ But these wonderful acts, according to Sâyana, are not the acts of Varuna, but of Parameswara, the Supreme Being, from his existing in the forms of Varuna and others, karma Parameswarasyaiva ucbitam na Varunasya, tasya Varunâdirupâvsthânât.

² *Aryamyam, mîtryam vâ*, according to Sâyana, are the same as *Aryaman* and *Mitra*, the final *ya* being pleonastic; the first he explains by *dâtri*, a giver, or by *guru*, a spiritual preceptor.

³ *Varunâranam vâ* - the *Pada* separates the word into *Varuna* and *Aranam*: the meaning of the latter is somewhat uncertain. Sâyana explains it as *asbdam*, not having sound or speech, or as *adâtaram*, not giving, niggardly; but neither is quite satisfactory.

SUKTA XIV (LXXXVI)

THE deities are Indra and Agni the Rishi is Atri the metre is *Anushtubh* except in the last verse, in which it is *Virat puruṣ*

INDRA and Agni, the mortal whom you both protect scatters the substantial treasures (of his enemies), as Trita (confutes) the words of his opponents)¹

2 We invoke the two, Indra and Agni, who are irresistible in conflicts who are renowned in battles, who protect the five (classes of) men²

3 Overpowering is the might of these two the bright (lightning) is shining in the hands of Maghavan, as they go together in one chariot for the (recovery of the) cows and the destruction of Vritra

4 We invoke you both Indra and Agni, for (send in) your chariots to the combat lords of moveable wealth all knowing most deserving of praise

5 I adore you irresistible deities, for (the sake of obtaining) horses you who are increasing day by day like mortals, who are worthy of worship, like two *Adityas*³

6 The invigorating oblation has been offered, like the *Soma* Juice expressed by the sounding stones⁴

1 *Vānir na Tritah* the comment explains this Trita rishi *prativādavīkyāni prabhinotti* as the Rishi Trita breaks or refutes controversial arguments or Trita may mean Agni who in the three regions disregards or dissipates reproaches

2 *Pancha charshanith* this precludes all allusion to mythological beings

3 *Anśva anśa* is the name of one of the twelve *Adityas* here put in the dual *anśā va* for any two

4 *Ghrītam na putam adbh bh* ment on of the stones restrict the sense of *ghrī am* to the *Soma* effusion

do you bestow food upon the pious ; great riches upon, those who praise you ; bestow food also upon those who praise you.

SUKTA XV. (LXXXVII)

The deities are the Maruts, the *Rishi* is *Evayāmarut*, of the race of *Atri* ; the metre is *Atijagati*.

MAY the voice-born praises of *Evayāmarut* reach you *Vishnu*, attended by the Maruts :¹ (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise loving, cloud-scattering, quick moving, company of the Maruts

2. *Evayāmarut* glorifies those who are manifested with the great (*Indra*), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared) : your strength in action, Maruts, is not to be resisted, (though qualified) by (your) infinite liberality : you are immoveable as mountains.

3. *Evayāmarut* glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation) ; in whose dwelling there is no one able to disturb them,² and who, like self-radiant fires, are the impellers of the rivers.³

1 *Vishnave Marutāte* *vishnave* is considered by the scholar as the adjective to the pervading, *vyāptāya*, that is, *Indra*, of whom *Marutvat* is a usual designation : he admits, however, as an alternative, *Vishnave vā*, or to *Vishnu*, also *Sāma-Veda*, I. 461.

2 *Na yeshām iva sadhashte ishte* is explained by *Sāyana*, *Marutām swakiye nivāse tishtatām pretitā na ishte na isate chalayitum*, there is no impeller who has power to cause the movement of the Maruts when abiding in their own abode.

3 That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

4. That wide-spreading troop (of Maruts) has issued from a spacious common dwelling-place, (where) Evayamarut (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness they sally forth.

5. Let not the sound (of your approach, Maruts), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm Evayamarut; that sound wherewith, overcoming (your foes), you, who are self-irradiating, lasting-rayed, ornamented, with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect Evayamarut; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires.

7. May those Rudras, the objects of worship, like resplendent fires, protect Evayamarut: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. Maruts, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, Evayamarut: do you, who are associated in the worship of Vishnu,¹ drive away, as warriors (scatter their enemies) our secret foes.

9 Adorable Maruts come to our sacrifice, so that it may be prosperous hear, undeterred by *Rākshasas*, the invocation of Evayāmarut abiding like lofty mountains in mid heaven, do you, who are profoundly wise, be ever intolerant of the reviler.¹

1 This Sūkta is more than ordinarily obscure, abounding in unusual words and unconnected and ungrammatical construction; thus the name of the Rishi, Evayāmarut, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence. This possibly has led Professor Benfey to regard it as an epithet of the Maruts in the vocative singular, and to translate it *sturmvoll Marut*, but this would not get quit of the grammatical incompatibility, as the Maruts are always designated in the plural, except when spoken of as a gana, a troop or company, moreover, there is no authority for giving to Evayā, the sense of stormy. Śāyana is sufficiently explicit, and he only follows the Anukramani. Sūktam Evayāmarudākhyāya Atreyasya muner āśham, the Sūkta has for its Rishi the muni of the race of Atri, who is named Evayāmarut.

4. That wide-spreading troop (of Maruts) has issued from a spacious common dwelling-place, (where) Evayāmarut (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness they sally forth.

5. Let not the sound (of your approach, Maruts), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm Evayāmarut; that sound wherewith, overcoming (your foes), you, who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect Evayāmarut; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires.

7. May those Rudras, the objects of worship, like-resplendent fires, protect Evayāmarut: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. Maruts, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, Evayāmarut: do you, who are associated in the worship of Vishnu,¹ drive away, as warriors (scatter their enemies) our secret foes.

1. Indra. It is said, is here again meant.

9. Adorable Maruts come to our sacrifice, so that
 it may be prosperous : hear, undeterred by *Rākshasas*,
 the invocation of *Ēvayāmarut* : abiding like lofty moun-
 tains in mid-heaven, do you, who are profoundly wise,
 be ever intolerant of the reviler.²

1 This Śukta is more than ordinarily obscure, abounding in unusual words, and unconnected and ungrammatical construction ; thus the name of the Rishi, *Ēvayāmarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence : this possibly has led Professor Benfey to regard it as an epithet of the Maruts in the vocative singular, and to translate it *sturmvoll Marut*, but this would not get quit of the grammatical incompatibility, as the Maruts are always designated in the plural, except when spoken of as a *gana*, a troop or company ; moreover, there is no authority for giving to *Ēvayā* the sense of stormy : Sāyana is sufficiently explicit, and he only follows the *Anukramani*, Suktam *Ēvayāmarudākhyāya Atreyaśya muner-ārsham*, the Śukta has for its Rishi the muni of the race of Atri, who is named *Ēvayāmarut*.

MAṆḌĀLA VI.

ĀNUVA'KA I

ADHYA IV.—(Continued.)

SUKTA I (I.)

THE deity is Agni; the *Rishi* is Bharadvāja, son 'of Bṛihaspati, who is the *Rishi* of nearly the entire Mandala; the metre is *Trishtubh*.

THOU, Agni, art the first of the gods, a deity to whom their minds are devoted,¹ pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess.

2 Offerer of the oblation, frequent celebrator of sacrifice, now sit down on the foot-mark of *Ilā*, accepting the (sacrificial) food, and being glorified: devout men, expectant of great riches, have recourse to thee as to the first (of the gods)

3. Those who are assiduous in (worshipping) thee for riches follow thee, going with many Vases by the path (of the firmament), thee, the radiant Agni, of goodly aspect, mighty, fed with burnt-offerings and blazing every day.

1 'Twam hi Agne prathamo manotā the last word is interpreted devānām mano yatrotam, sambaddham, where, or on whom, the mind of the gods is attached, or, as more fully explained in the scholia on the *Aitareya Brāhmaṇa*, on this and other texts which occur, 11. 10. 2.; devānām manānsi utāni dṛidhapraṇiṣṭhāni yasyām devatāyām sa manotā, the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called *Manotā*.

4. Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations; and when delighting, Agni, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices.¹

5. Men exalt thee upon earth: they exalt thee for both kinds of affluence, (cattle and treasure, which thou bestowest upon) men:² thou who extricatest (us from evil), art to be known as our preserver, as the unfailing father and mother of mankind.

6 Agni, who, is adorable, affectionate, the offerer of oblations amongst men, the giver of delight, the celebrator of worship, has sat down (upon the altar): let us approach thee, kindled in our dwellings, on bended knees, with praise.

7. Intelligent, hoping for happiness, and devout, we glorify thee, adorable Agni: do thou, shining with exceeding lustre, lead men to heaven.

8. (We glorify) the lord of men,³ of ever-existing men; the wise, the destroyer (of foes), the showerer (of benefits) on mankind, the moving, the bestower of food, the purifier, the resplendent, Agni, who is worshipped for (the shake of) riches.

¹ Nāmanī chid dadhire yajniyāni, that is, such appellations as Jitavedas, Vaiswinara, and the like; or nāmanī, it is said, may mean hymns, the materials or means of adoration, stotrāni namasādhanaṇi.

² Janānam may also mean, for the gift of men, that is, of male posterity.

³ Varpatim viśam sarvātman: the epithet is explained nityānām nityajyāmanalakṣhanām, constant, characterizing priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes.

9. The man, Agni, who worships thee, who praises thee, who offers oblations to thee with kindled fuel, who presents burnt-offerings to thee with prostrations, he verily, protected by thee, obtains all desired wealth.

10. To thee, mighty Agni, we offer exceeding adoration with prostrations, with fuel, with oblations : (we glorify thee) on the altar, son of strength, with hymns and with prayers : may we be successful in our efforts (to gain) thy auspicious favour.

11. Do thou, Agni, who hast spread heaven and earth with light, who art the preserver (of man), and (who art) to be glorified with praises, shine brightly upon us with abundant food, and with substantial riches.

12. Possessor of wealth, bestow upon us at all times opulence conjoined with dependants, and (grant) abundance of cattle to our sons and grandsons : may there be to us abundant food, satisfying our wishes, and free from blame ; and may there be auspicious and reputable (means of subsistence.)

13. Royal Agni, may I obtain from thee thy many and various treasures whereby to be enriched for, Agni, who art the desired of multitudes, infinite are the riches (aggregated) in thee, fit, monarch, for thy worshipper.

FIFTH ADHYAYA.

ANUVA'KA I.—(*Continued*).

SUKTA II. (II.)

THE deity is Agni; the *Rishi* is Bharadvāja; the metre is *Anushtubh*, except in the last verse, in which it is *Sakvare*.

THOU alightest, Agni, like Mitra, upon the oblation offered with the dry fuel: therefore, beholder of all, possessor of riches, thou cherishest us with food and nourishment.

2. Men verily worship thee with sacrifice and with praises: the inoffensive sun, the sender of rain, the beholder of the universe, proceeds to thee.¹

3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of Manu, desiring happiness, invokes thee to the rite.

4. May the mortal [prosper who propitiates thee, (his) benefactor, by holy rites: through the protection of thee who art resplendent, he overcomes [those who hate him, as if they were mortal sins.²

5. The mortal who feeds thy consecrated burnt-offering with fuel enjoys, Agni, a dwelling peopled with descendants, and a life of a hundred years.

¹ The sun, it is said, at the evening enters into fire, whence it is that the latter is visible through the night: the term for sun, in the text, is *vājin*, he who goes swiftly, and it is an appellative also of fire and wind, as by another text, *agnirvāyoh suryas te vai vājinaḥ*, fire, wind, the sun, they verily are *vājins*.

² *Sāma-Veda*, i. 363, but the reading of the first line is a little different.

6 The pure smoke of thee, the resplendent, spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise ¹

7 Thou art now to be praised amongst the people, for thou art our well beloved guest, venerated the like an elder in a city,² and to be cherished like a son.

8 Thou art manifested in the timber, Agni, by the act of attrition thou art the bearer (of the oblation), as a horse (is of his rider) thou art like the circum-ambient wind, thou art food and dwelling,³ thou art like a (new born) babe, and, variable (in movement)| as a horse

9 Thou consumest, Agni, the unfallen, the (trees) as an animal (feeds) upon pasture, when, undecaying:

1 Dyutā twam kṛpā rochase thou shinest with light by praise, kṛpā is of rather doubtful import it occurs subsequently in the unmistakable sense of diptyā with lustre, as if the word was properly in the nominative kṛp Sāyana here explains it by praise metaphorically or literally by that which is able to compel the presence of a deity, abhimukhikarana samarthyā it occurs in a passage quoted in the Nirukta 6 8, where it has apparently the sense of praise but there is no explanation beyond its derivation form, kṛpā samarthyema, diptyā vā, by ability, power, or by lustre

2 Ranvāḥ puriṣa juryāḥ, sunu na trayayāyāḥ the first part is interpreted nagaryām vṛiddho hitopadeshtā rājā iva ramanīyāḥ, to be had recourse to as to an old Raja giving good counsel in a city the second half putra iva pālaniyāḥ to be cherished like a son or trayayāyāḥ may be explained, endowed with three merits, learning penance devotion,, or one having had three births, the natural investiture with sacred string and initiation or preparation for sacred rites, dīkṣā

3 Swadhā gayāḥ rendered annam grīham cha, there is no verb, but the scholiast supplies bhavasi thou art.

deity, the flames of thee who art resplendent she the forests.

10. Thou enterest as the ministrant priest into the habitations of men who wish to perform sacrifice: render them prosperous, benefactor of mankind: be propitiated, Angiras, by the oblation.

11. Divine Agni, revered as a friend, who art abiding in heaven and earth, communicate our praise to the gods: conduct the offerer of adoration to domestic felicity; and may we overcome our adversaries, our iniquities, our difficulties: may we overcome those¹ (sins of a prior existence); may we overcome them by protection.

SUKTA III. (III.)

THE deity and *Rishi* as before; the metre is *Trishtubh*.

THE offerer of sacrifice, born for religious rites, who, lives devoted, Agni, to thee, obtains abundant light, and is a man whom thou, sympathising in satisfaction with Mitra and Varuna, protectest by thy shield² from iniquity.

2. He who has presented (oblations) to Agni, the possessor of desired (wealth), sacrifices with (all) sacrifices, and is sanctified by (all) holy acts: him, the want of excellent (posterity) does not afflict, nor does sin or pride affect such a mortal.

¹ The text has *ti trena*, may we cross over those, which Sitya interprets *janmantarakṛtāni pāpāni*.

² *Tyjaśā*, which is explained, *tyjamaśādhena dyudhena*, by a weapon which is the instrument of causing abundance or escape.

lights men (to their work) by day ; who is immortal and radiant ; who lights men by day.

7. Of whom a sound is heard when scattering his rays like (that) of the sun : the brilliant showerer (of benefits) clamours among the (burning) plants : he who, moving not with a shifting, variable motion, but, humbling (our foes), fills the well-wedded earth and heaven with wealth.¹

8. He who (goes) with sacred (rays), as if with self-harnessed, well-governed (steeds), who shines like lightning with his own scorching (flames), who impairs the vigour of the Maruts, he glows radiant and rapid as the wide-shining sun.²

SUKTA IV. (IV).

THE deity, *Rishi* and metre as before.

SON of strength, invoker (of the gods), in like manner as at the worship, of the gods by Manu thou didst offer worship with ascrifices, so now, Agni, with willing mind, worship for us the assenting deities, regarding them as thy equals.

2 May that Agni, who, like the illuminator of the day, is resplendent and cognisable (by all), grant us commendable food : he who is the life of all, immortal, who knows all that exists, who is our guest, waking amongst men at dawn.

1 A rodāṁ vāṇāṁ sapātāṁ sobhanāpatīke dyāvā prithivyau dhanena parayate is the simplification of the comment, he fills with wealth heaven and earth, both having a brilliant husband or lord ; who that is, is not specified, unless it be Agni or Indra.

2 Rūbhuṁ na is explained anu bhūtamāna surya iva.

3. Whose great deeds his worshippers now 'celebrate, who is clothed with light, radiant as the sun, exempt from decay, the purifier, he illumines (all things) and destroys the ancient cities of the dispersed (evil beings).¹

4. Son of strength, thou art to be praised: Agni, sitting upon the (sacrificial) viands, has given (to his worshippers), from their birth, habitation and food: giver of strength, bestow strength upon us: triumph like a prince, so that thou mayest abide in our unassailed (dwelling).

5. He who whets his (gloom) dispersing (radiance), who eats the (offered) oblation, a sovereign like Vayu, overcomes the nights may we prevail (over him) who is not a donor of the oblations that are due, (Agni), to thee, and do thou, (swift) as a horse, be the destroyer of the foes assailing (us).

6. Thou overspreadest, Agni, heaven and earth with radiance, like the sun with his lustrous rays: the wonderful Agni disperses the glooms like the adorned (sun) moving on his path, imbued with light.

7. We celebrate thee, who art most adorable, with sacred praises: hear, Agni, our laudation: the leaders (of rites) earnestly honour thee with offerings, thee who art divine like Indra, and like Vāyu in strength.

¹ Anasya chid from as to pervade, vyāpanasīdasya, of the pervader, that is, according to Sāyana, Rāksasādeh, of the Rakshasas, and the like it may possibly be intended for a proper name.

² Arkasokāḥ, prasasyair diptikarāḥ stotrāḥ, with excellent illustrating praises, or it may be an epithet of Agni with yukta understood, endowed with, or possessed of, excellent radiance: prasasyair diptibhir yuktam agnim: Mahidhara, Yajur-Veda, 33 13, explains it atkavat suchante, which shine like the sun; and hence arhasokāḥ means, he says, mantrāḥ, with prayers.

8. Quickly conduct us, Agni, by unmolested paths, to riches and prosperity : (convey us) beyond sin : those delights which thou givest to thine adorers (extend) to him who (now) glorifies thee, and may we, living for a hundred winters, and blessed with excellent posterity, be happy.

SUKTA V. (V.)

THE Deity, *Rishi*, and metre as before.

I INVOKE thee, Agni, the son of strength, the youthful, the irreproachable, the very young; thee who art wise, the sought of many, the merciful, who bestowest treasures acceptable to all.

2 Bright-blazing! Agni, invoker of the gods, to thee the adorable deities have appropriated, by night and day, the riches (of the oblation) : they have deposited in the purifier (Agni) all good things as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage *Jatavedas*, thou bestowest continually wealth upon the sacrificer.

4 Do thou, protector of (thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5 He who propitiates thee, son of strength, with

1 Ya, *ya*ishah, *ya*ishah, entitled to sacrifices, an appellation ordinarily applied to the deities; but here the scholar would render it *ya*ishah, the sacrificer, a sense obviously incompatible with the context.

sacrifice, with fuel with prayers, with praises, shines in mortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food

6 Accomplish quickly, Agni, that for which thou art solicited endowed with strength, oppose by strength our adversaries be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns

7 May we obtain through thy protection, Agni, that which we desire giver of riches, may we obtain of thee riches and descendants desiring food, may we obtain food may we obtain, imperishable Agni, imperishable fame (through thee) ¹

SUKTA VI (VI)

The deity, Rishi and metre as before

He who is desirous of food has recourse with a new sacrifice, approachable son of strength, (Agni) to thee, the consumer of forests, the dark pathed, the bright shining, the ministrant (to the gods) of sacrificial food, the divine,

2 (Thee who art) white hued, vociferous, abiding, in the firmament (associated) with the imperishable, resounding, (winds) the youngest (of the gods) Agni, who, purifying and most vast proceeds, feeding upon numerous and substantial (forests)

3 Pure Agni thy bright flames, fanned by the wind spread wide in every direction, consuming

abundant (fuel); divine, fresh-rising, they play upon the woods, enveloping them in lustre.

4. Resplendent Agni, thy bright rays, horses let loose (from the rein), shear the earth;¹ thy (band of flame), mounting above the high-lands of the many-tinted (earth),² blazes fiercely.

5. The flame of the showerer, (Agni), repeatedly descends like the hurled thunderbolt of the rescuer of the cattle: like the prowess of a hero is the destroying (energy) of Agni: irresistible and fearful, he consumes the forests.

6. Thou overspreadest the accessible places of the earth with light by the energy of thy powerful, exciting (influence): do thou disperse all perils, and, baffling (our) adversaries by thy mighty (powers), destroy (our) foes.

7. Wonderful Agni, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite.³

¹ Kshim vapanti, mudayanti, lit. shave the earth, the plants of which constitute the hair: see vol. I p. 275, verse 4.

² Yāyamāno adhi āsno grāneh. bhumer upari parvāḥ grīdāṁ pūṣi awakīyam agram vyāpīṣyan, displaying a conical point or flame upon the summit and the list of the mountains upon the earth: volcanic eruptions may be possibly alluded to.

³ In the first half of the stanza the word chakra, wheel, in the second, chandra, delightful, are alternately repeated as chakra chakram ch trayantam aśve ch traktatāḥ chakratamam, and chakraṁ trayam chandra chandrabhāḥ &c.

SUKTA VII (VIL)

AGNI as Vaiswanara is the deity, the *Rishi* is as before, the metre of the two last stanzas is *Jagti* of the rest *Trishtubh*.

THE gods have generated Vaiswánara,¹ Agni, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods ²

2 (The worshippers) glorify together, (Agni), the bond of sacrifices ³ the abode of riches, the great receptacle of burnt-offerings the gods generate Vaiswánara, the conveyer of oblations, the emblem of sacrifice ⁴

3 The offerer of (sacrificial) food becomes wise, Agni, from thee from thee heroes become the vanquishers of foes therefore do thou, royal Vaiswánara, bestow upon us enviable riches

4 All the worshippers together praise thee, immortal Agni, when born like an infant when thou shinest, Vaiswánara, between the parental (heaven and earth), they obtain immortality through thy (sacred) rites

1 Devá may also be applied to the priests who generate Agni by attrition Vaiswánara is variously explained, but it most usually implies, what or who belongs to, or is beneficial to, all (viswa) men (narah)

2 Sâma-Veda, I 67, II. 490. Yajur-Veda, 7 24 Mahr-dhara's explanation is to the same effect as Sâyana's, only more full

3 Nabhi or yajnânâm: nabhi is here explained nahanâm-bandhakam, the connecting link or binding of different religious rites.

4 Sama Veda, II. 492.

5. Agni, Vaisvānara, these thy mighty deeds no one can resist: when born on the lap of thy parents,¹ thou hast stationed the banner of the days on the paths of the firmament.

6. The summits of the firmament are measured by the light of Vaisvānara, the manifester of ambrosial (rain): all the regions are overspread (by the vapour) on his brow,² and the seven gliding (streams) spring from thence like branches.

7. Vaisvānara, the performer of sacred acts, is he who made the regions; foreseeing (he has made) the luminaries of heaven, and has spread throughout all worlds; the irresistible guardian (of all), the protector of ambrosial (rain).

SUKTA VIII. (VIII.)

THE deity and *Rishi* as before; the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

I COMMEMORATE promptly at the holy ceremony the might of the all-pervading *Ītavedas*, the showerer, the radiant: new, pure, and graceful praise issues (from me), like the *Soma*-Juice (from the filter), to Agni Vaisvānara.

2. That Agni who, as soon as born in the highest heaven, the protector of sacred rites, protects the pious acts (of men), he has made the manifold firmament:

¹ That is, according to the scholiast, in the *antariksha*, or firmament.

² The idea has occurred before: the smoke that rises from sacrificial fires becomes clouds in the atmosphere, whence rain falls and rivers are filled.

Vaiswânara, the performer of good deeds, has attained heaven, by his greatness

3 The friend (of all), the wonderful (Agni) has upheld heaven and earth he has hidden darkness within light he has spread out the two sustaining (worlds, heaven and earth), like two skins Vaiswânara comprehends all (creative) energy

4 The mighty Maruts have seized upon him on the lap of the waters (in the firmament), and men have acknowledged him as their adorable sovereign Mâtariśwan, the messenger of the gods, has brought Agni Vaiswânara (hither) from the distant (sphere of the) sun

5 To those, 'Agni, who repeat new (praises) to thee, the object of their worship from age to age, grant riches and famous (posterity) strike down, undecaying sovereign, the sinner with thy blaze like the thunderbolt, as if he were a tree

6 Grant, Agni, to us who are affluent in (offerings), wealth that cannot be taken away, that is exempt from decay, and that comprehends excellent male descendants may we obtain, Agni Vaiswânara, hundreds and thousands of viands through thy protection

7. Adored Agni, present in the three worlds, protect thy worshippers with thine irresistible protections, preserve the strength of us who offer (oblations) glorified (by us), Agni Vaiswânara, transport us (beyond evil),

SUKTA IX. (IX)

Deity *Rishi*, and metre as before

THE dark day and the light day revolve alternate, affecting (the world) by their recognisable properties) Agni Vaiswānara, manifested like a prince, dispels darkness by his lustre

2 I understand not the threads (of the warp), nor the threads of the woof, not that (cloth) which those who are assiduous in united exertion weave - of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below ¹

1 The first half of the stanza reads *nāham tantum na vijānāmy otum na yam vayanīsamare ātamānāh*, and implies according to those who know tradition, *sampradāyavidah*, says Sāyana, a figurative allusion to the mysteries of sacrifice the threads of the warp, *tantu*, are the metres of the Vedas, those of the woof, *otu*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice the *ātmavidah*, or, *Vedāntis* understand it as alluding to the mysteries of creation, the threads of the warp being the subtle elements, those of the woof the gross and their combination the universe either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda it is less easy to give intelligibility to the second half *kasya awit putra sha vaktwāmi, paro vadāti avarena pitrā*, and the scholiast does not materially help us of whom (may) the son (say) in this world the words that are to be said, (which) the subsequent (may say) by the father being after or below, is, with a little assistance the literal translation. Sāyana explains *putra* by *manushya* by *vaktwāmi* by *vaktavyāmi*, *para* by *parastāt*, or *amushmin loke varttamāno yah suryah*, the sun who is abiding in the other or future world, he being instructed *anushtah san*, by the father abiding below, or in this world *pitrā avastāt asmin loke varttamānena*, that is by Agni Vaiswānara, *vaiswānarīguṇa*, as it is elsewhere said, *vaiswanarsya putro asau parastād divi ya sthitah*, he is the son of Vaiswānara who

3 He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe), who is the protector of ambrosial water, sojourning both above and below and contemplating (the world) under a different (manifestation).¹

4 This Vaiswānara is the first offerer of burnt-offerings behold him this is the light immortal amongst mortals · he has been born in a bodily shape, immoveable, all-pervading, immortal, ever increasing.

5 A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness.² All the gods being of one mind, and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (Vaiswānara)

6. Mine ears are turned (to hear him), mine eyes (to behold him), this light that is placed in the heart (seeks to know him), my mind, the receptacle of distant (objects), hastens (towards him): what shall I declare him? how shall I comprehend him?

is stationed above, or in heaven all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by Agni, his parent or source, the sun being no more than the Agni of heaven: as regards the mysteries of creation, Śāyana explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

¹ Or as the sun, whilst upon earth Agni or Vaiswānara is manifest as fire.

² According to the Vedāntin view of the text, the light is Brahma, seated spontaneously in the heart as the means of true knowledge to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or Paramātmā, supreme spirit.

7. All the gods, alarmed, venerate thee, Agni, abiding in darkness: may Vaiswānara preserve us with his protection: may the immortal Agni preserve us with his protection.

SUKTA X. (X.)

THE deity is Agni; the *Rishi* as before; the metre is *Trishtubh*, except in the last verse, in which it is *Virāj*.

PLACE before you at the progressive, uninterrupted sacrifice, the divine, adorable, perfect Agni, with prayers; for he, the resplendent Jātavedas, makes us prosperous in sacred rites.

1. Brilliant, many-rayed Agni, invoker of the gods, kindled with many fires, (hear) this (praise) of men; which delightful praise, pure as the clarified butter (that has been filtered), his worshippers offer unto him as Mamatā (formerly offered it).

3. He thrives in abundance amongst men, who, pious, presents to Agni (oblations) with prayers: the wonderfully radiant Agni places him with marvellous protection in the enjoyment of pasturage full of herds of cattle.

4. The dark-pathed, as soon as generated, filled with his afar-seen light the two spacious (worlds): he, the purifier, is now beheld dispersing with his radiance the thick glooms of night.

5. Bestow quickly, Agni, upon us who are affluent (in oblations), wondrous wealth, with abundant viands, and protections, such as enrich other men with wealth, with food, and with male descendants,

6 Agni, desirous (of the offering), accept this sacrifice, this food which the presenter (of the oblation) sitting down (before thee), offers unto thee; accept the blameless (praises) of the Bharadvāja (race), and favour them that they may obtain many sorts of food

7 Scatter (our) enemies, augment our abundance; and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters

SUKTA XI (XI)

DEITY, *Rishi*, and metre as before.

AGNI, invoker of the gods, do thou who art adorable, being instigated by us, worship at our present rite the foe repelling (troop) of the Maruts, and bring to our sacrifice, Mitra and Varuna, the Nāsatyas, and Heaven and Earth

2 Thou art amidst mortals at the celebration (of sacrifice), the invoker of the gods, (thou who art) most deserving of praise, a divinity doing us no harm the bearer (of the oblation) offers (the gods), Agni, thine own body with purifying flame as if with their mouth

3 Praise, solicitous of wealth, is ever addressed, Agni, to thee, inasmuch as thy manifestation (enables) the worshipper to sacrifice to the gods, when the pious sage, the most earnest adorer amongst the Angīrasas, the reciter (of the hymn), repeats at the ceremony the gratifying measure

4 The brilliant Agni, mature in wisdom, has shone resplendently offer worship to the wide-spread

heaven and earth, thou whom, well-fed, the five races of men, bearing oblations, propitiate, with (sacrificial) food, as if thou wast a mortal guest. .

5. When the holy grass has been cut, (to be presented) to Agni, with the oblation; when the well-trimmed ladle filled with butter, has been lifted up, then thy receptacle, (the altar), has been prepared on the surface of the earth, and the sacred rite is had recourse to, as light (concentrates) in the sun.

6. Agni, many-rayed, invoker of the gods, blazing with brilliant fires, bestow upon us riches; and may we, Son of strength, clothing thee with oblations, overcome iniquity (like) a foe.

SUKTA XII. (XII.)

Dakṣ, Rishi, and metre as before.

AGNI, the invoker of the gods, the lord of the sacrifice, abides in the dwelling of the institutor of the rite,¹ to offer sacrifice to heaven and earth: he, the Son of strength, the observer of truth, has overspread (the world) from afar, like the sun, with light.

2. Adorable and resplendent Agni, to whom mature in wisdom, the worshipper offers oblations at every sacred rite, do thou, who art present in the three (worlds), move with the speed of the traverser (of the sky, the sun), to convey the valuable oblations of men (to the gods).

¹ Todaya, from tud, to torment or distress, he who is distressed by ascetic devotion, tapasā pīḍyate, that is, the yajamana.

3 He, whose pure and spreading flame blazes in the forest, shines with increasing intensity, like the sun¹ on his (celestial) path rushing like the innoxious (wind)² amongst the plants, immortal, unimpeded, he lights up (all things) by his own lustre).

4 Agni, who knows all that exists, is propitiated in our dwelling by our praises, like those gratifying (commendations which proceed) from one soliciting (a favour).³ feeder upon trees, consumer of forests, impetuous in act as the bull, the (progenitor of calves), he is glorified by the celebration of sacrifices

5 They glorify his flames in this world when, easily thinning the woods, they spread over the earth he, who glides along unarrested, and rapid in movement as a fast flying thief, shines over the desert

6 Quick moving Agni, kindled with all (thy) fires, (guard) us from reproach thou bestowest riches, thou scatterest adversaries may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

1 *Todo adhvan na* here *toda* is said to signify the sun as the *arrasya preraka*, the urger, impeller, or animator of all.

2 *Adrogho.na*, may also mean according to *Sāyana* as of one not liable to be oppressed or harmed, *adrogdhavya*, or it may imply the vital air, the non injurer, the sustainer of all, *prāna rūpena, sarveshām adrogdhā*, that is, the wind, *vāyuh*.

3 *Etari na etari* is explained *gantari*, a goer, *yāchamano puruṣa vidyamānāni stotrāni yatha atyantam sukhakarāni* like praises which being present in a man soliciting going or applying to and her, are the y elders of very great pleasure.

SUKTA XIII. (XIII)

THE deity, *Rishi*, and metre as before,

AUSPICIOUS Agni, all good things proceed from thee, like branches (from the trunk) of a tree renowned, riches, vigour for the destruction of foes, the rain of heaven: thou art to be glorified, the sender of the waters.

2. Do thou, who art adorable,¹ bestow upon us precious wealth: beautiful with radiance, thou passest (around) like the circumambient (wind): thou divine Agni, art like Mitra, the giver of abundant water and ample wealth.

3. That man, the protector of the virtuous destroys, Agni, his enemy by his strength, and baffles, intelligent, the might of (the *Asura*) Pani, whom thou, the wise, the parent of sacrifice, consentient with the grandson of the waters,² encouragest (in the hope of riches.

4. The mortal who by praise, by prayers, by sacrifices, attracts, Son of strength, thy heightened, (radiance) to the altar, enjoys all-sufficiency and corn, abounds in wealth.

5. Grant, Son of strength, to men (who praise thee), those abundant viands and excellent descendants, (that may contribute) to their prosperity: grant also that copious sustenance from cattle, which by thy strength, thou takest away from a churlish and malignant adversary.

¹ I *ivam* Bhago na might be rendered, thou like Bhaga; but the scholiast makes the first an adjective, *bhagavīya*, to be worshipped or propitiated, and considers na as *nas*, *us*.

² *Sap̄shā nāpt̄rāp̄m*, the grandson of the waters is said here, to mean the lightning, *vidyutāgnim sāgatāt-ivam*, thou associated with the lightning-fire.

6. Agni, Son of strength, do thou who art mighty be our councillor: give us sons and grandsons together with food: may I, by all my praises, obtain the fulfilment of my desires: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

SUKTA XIV. (XIV.)

THE deity and *Rishi* as before; the metre is *Anushtubh*, except in the last verse, in which it is *Sakvari*.

MAY the mortal who propitiates Agni by devotion and worship, together with praises, quickly become distinguished as first (amongst men), and acquire ample food for the support (of his children).

2. Agni verily is most wise; he is the chief performer of religious rites, a holy sage: the progeny of men glorify Agni as the invoker of the gods at sacrifices.

3. The manifold treasures of the enemy (detached from them) are emulous, Agni, for the preservation (of thy worshippers): men who worship thee, triumphing over the spoiler, seek to shame him who celebrates no sacred rite by (their) observances.

4. Agni bestows (upon his worshippers) a male descendant, (the performer of good) works, the subduer of foes, the protector of the virtuous, at whose appearance his enemies tremble through fear of his prowess.

5. The mighty and divine Agni, endowed with knowledge, protects the mortal from reproach whose rich (offerings) are unobstructed (by evil spirits), and unshared by other officers) at sacrifices.

6. Divine Agni, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our adversaries. may we overcome them by thy protection.¹

SUKTA VIX. (XIV)

THE deity is Agni; the *Rishi* either Vitahavya, of the family of Angiras, or Bharadvāja, as before, the metre varies; that of the first, second, fourth, fifth, seventh, eighth, and ninth stanzas is *Jagati*; of the third and fifteenth, *Sakvati*; of the sixth, *Atisakvati*, of the seventeenth, *Anushtubh*, of the tenth and following four, and of the sixteenth and nineteenth, *Trishtubh*.

PROFITATE by praises this guest who wakes at dawn, the cherisher of all people, who on every occasion descends, pure of origin, from heaven, and, present as the embryo (in the wood of attrition), consumes immediately the offered (oblation).

2. Wonderful Agni, whom, adorable and upward flaming, the Bhrigus regard as a friend, deposited in the wood of (attrition), be pleased with Vitahavya,² since thou art glorified by (his) praise every day.

3. Do thou, who art unresisted, become the benefactor of him who is skilled (in sacred rites), his defender against a near or distant enemy: Son of strength,

1 This is the same passage as occurs in Sukta XII. v. 11, see p. 985.

2 If applied to Bharadvāja this will be an appellative, he by whom oblations are offered.

who art ever renowned, grant wealth and a dwelling to Vitahavya, the offer of the oblation.¹

4. Propitiate with pious praises the radiant Agni, your guest, the guide to heaven, the invoker of the gods (at the sacrifice) of Manu, the celebrator of holy rites, the speaker of brilliant words like a learned sage, the bearer of oblations (to the gods,) the lord, the divine.

5. (Propitiate him) who shines upon the earth with purifying and enlightening lustre, as the dawns with light; him, who like (a warrior) discomfiting (his foes) quickly blazed forth in the contest in defence of Etasa;² him, who is satiated (with food), exempt from decay.

6. Worship repeatedly the adorable Agni with fuel; (him) who is ever your dear friend, your guest: approach the immortal Agni with praises, for he, a god among gods, accepts our homage.

7. I glorify with praise the kindled Agni, pure purifying, permanent, (placed) before (us) at the sacrifice: let us celebrate with pleasant (hymns) the wise Agni, the invoker of the gods, the adored of many, the benevolent, the far-seeing, him who knows all that exists.

8. Thee, Agni, have gods and men in every age retained as their messenger, immortal bearer of oblations, beneficent, adorable: they have placed him with

¹ Vitahavyāya bharadvājāya, either of these may be taken as the name or the epithet, to Vitahavya, the bearer, bharat, of the oblation, vāja, or to Bharadvāja, by whom is offered, vitā, the oblation, havya.

² See vol. 1. p. 165, verse 15: Mahidhara, Yajush, 17. 10. explains etasa by its other meaning, a horse, but his interpretation of the passage is not very distinct.

reverence (upon the altar), vigilant, pervading, the protector of mankind.

9. Showing grace, Agni, to both (gods and men), and at each sacred rite the messenger of the gods, thou traversest earth and heaven; in as much as we offer thee worship and praise, therefore do thou, who art the guardian of the three (regions), be auspicious to us ¹

10. We of little wisdom adore the most wise Agni, the well-formed, the well-looking, the graceful-moving: may Agni, who knows all things that are to be known, offer the sacrifice: may he announce the oblation to the immortals.

11. Thou cherishest, thou protectest, Agni, that man who offers worship, hero, to thee, the far-seeing; thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.²

12. Protect us, Agni, from the malignant, preserve us, mighty one, from wickedness: may the offering come to thee free from defects; may desirable riches, by thousands, (reach us).

13. Agni is the invoker of the gods, the lord of the house, the ruler, who knows all that is, knows all existing beings; he is the most assiduous worshipper amongst gods or men: let him who is observant of truth offer worship.

¹ This and the two preceding stanzas occur in the Sama-Veda, II. 917-918.

² Ya, asya vā his 'im vā uditam vā: the first is explained by Śhāna, samākāra, perfection, accomplishment; the second, udgamanam, going up or over, perhaps, finishing; the relation of either to ya, ra is questionable, as they are both separated from it by the disjunctive, vā, or.

14 Agni, minister of the sacrifice, bright with purifying lustre, approve of that (worship) which is this day celebrated by the institutor of the rite thou verily art the sacrificer, therefore address the worship (to the gods), and since by thy greatness thou art all-pervading, therefore, youngest (of thy gods), accept the oblations which are to day (presented) to thee

15 Look, Agni, upon the (sacrificial) viands duly deposited (upon the altar) Heaven and Earth detain thee to sacrifice (to the gods) opulent Agni, protect us in battle, whereby we may pass safe over all evils may we pass over those of a prior existence, may we pass over them by thy protection ¹

16 Bright raved Agni, sit down first with all the gods, upon the altar lined with wool, a nest (of perfumes) and suffused with *ghṛi*,² and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation ³

17 The priests churn thee, Agni, as was done by

1 See the last verse of the preceding Sākta

2 *Urnāvantam kutāyinaṃ ghṛitavantam* the stanza is quoted in the *Aitareya Brāhmaṇa*, with a partial explanation which is amplified by *Sāyana*: the altar is built up like the nest of a bird *kulāya* with circles, *paridhayaḥ* of the wood of the *khayar* or *devadāru* in which, *avisambandah romavisesah*, sheep's wool, and fragrant resins the materials of incense (*guggulu dhupakā-dhanam*) are placed etc *uttaravedyām sthāpitāḥ sambhārāḥ*, these appurtenances are placed in the northern altar

3 *Savitro yajamānāya*, according to *Sāyana* should be in the genitive case, *śaṣthiyarthe chaturthyeshā*, but in his comment on the *Brāhmaṇa* he explains the terms *anushthātṛ yajamānāya tadupakārārtham*, for the sake of the benefit of the sacrificing institutor of the ceremony

Atharvān, and bring him from the glooms of night, wandering deviously, but not bewildered.¹

18. Be born, Agni, at the sacrifice, for the welfare of the offerer (of the oblation) to the gods: bring hither the immortal deities, the augmenters of the (sacred) rite: present our sacrifice to the gods.

19. Lord of the house, Agni, we, amongst men, promote thine increase by fuel: may our domestic fires be supplied with all that is essential:² enliven us with brilliant radiance.

1 *Ankuyantam amuram*: the first refers, according to the scholar, to the legend of Agni's attempting at first to run away from the gods, *derebhyah palāyamānam*.

2 *Asthuri* for *asthurini gārhapatyāni santuisthuri* is properly, a one-horse car or waggon which brings either the Soma-plant or fuel: with the negative prefix *asthuri* it implies a non-one-horse cart, that is, a cart with a full team, and, metonymically, its contents, or a full supply of what is wanted for a perfect sacrifice, such as obtains children, cattle, riches, *asthurini, putra pasu-dhanādibhih sampurnāni*.

ANUVA'KA II

ADHYAYA V.—(Continued)

SUKTA I (XVI)

THE deity is Agni the *Rishi* Bharadvāja the metre is *Gāyatrī* modified in the first, sixth seventh, and eighth verses as *Vardhamanā Gāyatrī* and, with the exception of the twenty-seventh, forty seventh, and forty-eighth verses, in which it is *Anushtubh* and of the forty sixth, in which it is *Trishtubh* the *Sukta* is of unusual length in this part of the Veda

THOU, Agni, hast been appointed by the gods, the ministrant for men, the descendants of Manu, at all sacrifices ¹

2 Therefore do thou at our sacrifice offer oblation^s to the great deities with exhilarating flames bring hither the gods offer them worship ²

3 Agni doer of great deeds, creator thou knowest (how to travel over) with speed (great) roads and (little) paths³ at sacrifices

4 Bharata⁴ with the presenters of the oblation has joyfully praised thee in thy (two fold capacity)⁵ and has worshipped thee, the adorable, with sacrifices⁶

1 Sāma-Veda, I. 2., II 824

2 Ibid II 825

3 Adhvanyah pathascha are explained severally mahamārgān great roads kshudra mārgān scha little roads or paths, that is according to Sāyana put the sacrificer into the right way when he is going wrong in the ceremonial or sacrifice

4 Sāyana considers Bharata here to be the Rājā the son of Dushyanta

5 In the character of bestowing what is wished for, and removing what is undesired, is twofold, ishta prāpyanishtha parishārapanāgnir dwidhā

5 As thou hast conferred these many blessings upon Divodasa when presenting libations, (so now grant them) to the (actual) offerer, Bharadvāja

6 Hearing the adoration of the sage, do thou, who art the immortal messenger, bring hither the celestial people

7 Pious mortals invoke thee, divine Agni at sacrifices to convey thier (sacrificial food to the gods

8 I glorify thy splendour, and the acts of thee the liberal giver all who, (through thy favour) enjoy their desires, glorify thee

9 Thou hast been appointed by Manu, the invoker of the gods, the most wise bearer of oblations (to them) by the mouth worship, Agni, the people of heaven

10. Come, Agni to the (sacrificial) food being: lauded, (come) to convey the oblation (to the gods) sit down as the ministrant priest upon the sacred grass ¹

11 We augment thee Angiras, with fuel and with butter blaze fiercely, youngest (of the gods) ²

12 Divine Agni, bestow upon us (wealth), excellent, great, and (comprehending) worthy male descendants ³

13 The sage, Atharvan, extracted thee from upon the lotus leaf, the head, the support of the universe ⁴

1 Sāma Veda 1 I 11 10. 10 the stanza is twice translated by Mr Colebrooke in his Essays on the Religious Ceremonies of the Brahmans. 'Asiatic Researches' vol v. p 364 vol vii, p 272

2 Sāma Veda 11 II, Yajur Veda 3 3

3 Sāma Veda 11 12 *suvara suvirya* always implies having male descendants *bonos viros habens* or *bonorum virorum possessio*

4 *Twām pushkarād adhi atharvo niramanthata, muddhna visvasya vighatah* the verse occurs in the Sāma Veda 1 9. and the Yajush, II. 32 according to Śāyana *pushkarādadhi*

14 The *Rishi*, Dadhyanch, the son of Atharvān, kindled' the slayer of Vritra, the destroyer of the cities of the *Asuras*

15 (The *Rishi*) Páthya, the showerer, kindled thee, the destroyer of the *Dasyu*, the winner of spoil in battle

16 Come, Agni, that I may address to thee other praises in this manner,¹ augment with these libations

17 Wheresoever, and upon whatsoever thy mind is directed, thou bestowest uncommon vigour, and there thou makest thine adode

Let not thy full (blave) be distressing to the eye,²

means pushkaraparne or the lotus leaf, as by the text pushkaraparne Prajāpatir bhumim aprathayat upon the lotus leaf Prajāpati made manifest the earth, which probably suggested one of the accounts of the creation in Manu I hence, as it supported the earth it may be termed the head murddhan or the bearer, vāghata for vāhaka of all things Mahidhara cites a text to shew that atharvan means prāna vital air or life, and pushkara water, and explains the passage the vital air extracted fire or animal heat from the water, prāna udakasakāsād agnim niseshena mathatavān to vāghata he assigns the usual import of ritvij ministrant priest and explains the last sentence all the priests churned thee out of the head or top of the wood of attrition he gives also another explanation which agrees with that of Sāyana

1 Itthetarā girah ittha anena prakārena thus, in this manner itarā, other, may mean also according to Sāyana, offered by others or by the *Asuras* asuraish kritā in his commentary on the *Āitareya Brāhmaṇa* where the verse is cited, 3 49. he understands it differently, or other than those offered to the gods or adverse to the gods propitiatory of the *Asuras* asurebhyah hitāb devavākyāditarā devavirodhinya iarthah

2 The text has nahī purttam akshipadbhuvat akshipat akshno pātakam vināśakam the offender or destroyer of the eye the verse occurs *Sāma Veda* 1 7 11 57, and *Yajur Veda* 36 13, the preceding verse also occurs in the former II 56

giver of dwellings to thy humble votaries, and, therefore accept our worship.

19. Agni, the bearer (of oblations), the destroyer of the enemies of Divodâsa, the cognisant of many, the protector of the good, has been brought hither (by our praises).

20. Surpassing all earthly things, may he bestow upon us riches, destroying his enemies by his greatness, unresisted, unassailed.

21. Thou hast overspread, Agni, this vast (firmament) with radiant concentrated lustre, recent like that of old.

22. Sing praise and offer sacrifice, my friends, to the foe-discomfiting, the creator, Agni.

23. May that Agni indeed sit down (at our sacrifice) who in every age of man has been the invoker of the gods, the doer of wise deeds, the messenger of the gods, the bearer of oblations.

24. Giver of dwellings, worship on this occasion the two regal divinities, Mitra and Varuna, whose acts are holy, the Adityas, the company of the Maruts, and heaven and earth.

25. Son of strength, Agni, the glorious radiance of thee who art immortal, bestows food upon (thy) mortal worshipper.

26. May the donor (of the oblation), propitiating thee by his acts to day, be exalted, and (rendered) very opulent: may (such) mortal be diligent in (thy) praise.

27. Those, Agni, who are protected by thee, wishing for the whole (term of) life (obtain it), over-coming hostile assailants, destroying hostile assailants.

28 May Agni, with his sharp flame, demolish the devourer (of the oblation) may Agni grant us riches

20 Jātavedas, all-beholder, bring us wealth with good posterity doer of good deeds destroy the *Rākshasas*

30 Preserve us, Jātavedas, from sin enunciator of prayer,¹ protect us from the malevolent.

31 The malevolent mortal who threatens us with murderous weapon, from him defend us, and also from sin

32 Scatter, divine Agni, by thy flame, that evil-doer, the man who seeks to kill us

• 33 Subduer of foes, grant to Bharadvāja infinite happiness and desirable wealth

34 May Agni, propitiated by praise, desirous of (sacrificial) affluence, kindled, bright, and fed with burnt offerings, destroy all adversaries²

35 Radiant in the embryo of the maternal (earth), on the imperishable (altar), the cherisher of the paternal (heaven),³ sitting on the seat of sacrifice

1 Brahmanaskave is explained mantrasya sabdayatar, 'oh sounder or articulator of prayer', for Agni, it is said/ generates articulate sound, and the Smṛiti is cited as authority, manah kāyāgnim āhanti, sa prerayati mānutam marutas tu utasi charan mandam janayati swaram, mind excites the fire of the body, that excites the collective vital airs and they, passing into the breast, engender agreeable, articulate sound

2 Sama Veda, Veda, 1.4, 11.746, Yajur Veda, 33.9 Mahidhara interprets the first part somewhat differently, Agni entirely destroys all by manifold worship

3 Garbhe mātuh, pitushpitā here as before, the mother of Agni is the earth, the father is heaven. Agni is said to be the father or fosterer of his parent*heaven, by transmitting to it the flame and smoke of burnt-offerings, also Sama-Veda, 11.747.

36 Bring to us, Jātavedas, all beholder, food with progeny, such (food as is brilliant in heaven) ¹

37 Strength begotten Agni, we, offering (sacrificial) food, address praises to thee who art of pleasing aspect ²

38 We have recourse, Agni to the shelter of thee, the lustrous, the golden feather-d, as to the shade (of a tree) ³

39 Thou, Agni, who art like a fierce archer, or like a sharp horned bull, hast destroyed the cities (of the *Asuras*) ⁴

40 (Worship) that Agni whom (the priests) bear in their hands like a new born babe the devourer (of the oblation), the (conveyer of the) holy sacrifices of men

41 Conduct the divine (Agni) the bestower of infinite wealth, to (receive charge of) the food of the gods let him sit down on his appropriate seat

42 (Welcome him) as soon as born, like a beloved guest, and place the lord of the mansion upon the sacred (altar) whence wisdom is derived ⁵

1 Sama-Veda II 748

2 Ibid II 1055

3 Sama Veda II 1056

4 The scholiast here identifies Agni with Rudra as the destroyer of the cities of Tripura identification is auth. raised by the Vaidik text, Rudro vā esho yad Agnih also Saman, II 1057

5 This and the preceding verse are to be recited it is said, when the fire that has been produced by attrition is applied to kindle the *āhavaniya* or fire of burnt-offerings they are both quoted in the *Āitareya Brāhmaṇa*, I 16 and with Sayana's gloss to this effect, that some of the terms are differently explained and applied, thus Agni is to be considered as the guest, not of the sacrificer, but of the *āhavaniya* fire, and *jātavedas* is also applied to the latter as knowing the birth of the churned fire, to whom it is a giver of delight, *syona*, *sukhakarā* by giving him a welcome reception

43. Harness, divine Agni, thy well-trained horses, who bear thee quickly to the sacrifice.¹

44. Come, Agni, to our presence; bring hither the gods to partake of the (sacrificial) viands, to drink the *Soma*-juice

45. Blaze up, Agni, bearer of oblations: shine, undecaying Agni radiant with undecaying lustre

46. Whatever mortal, offering oblations, worships a deity with (sacrificial) food, let him at the ceremony also worship Agni, the invoker of heaven and earth, the sacrificer with truth, let him adore (Agni) with uplifted hands

47. We offer to thee, Agni, the oblation sanctified by the heart, and (identified) with the sacred verse: may the vigorous bulls and the cows be (as such an oblation) to thee²

48. The gods kindle Agni as the chief (of them), as the special destroyer of *Vritra*, by whom the treasures (of the *Asuras*) are carried off, by whom the *Rākshasas* are destroyed

1 Manyave, synonymous with *vajñāva*, as *manyar*, *vāgat* *Mahidhara*, *Yajush*, 13. 36., gives the same interpretation if occurs also *Sāma-Veda*, 1. 25

2 *Te te bhabantu ukshana rishabhāṣa vād uta* may these vigorous bulls or the cows be for thee: the scholiast in' notes the r being offered to Agni as victims, *rishabhavarūpeṣu parinatam san twadbhakshanaṁ* (have) b'ava'm let the oblation, understood in the form of bulls or cows be thy food

ADHYAYA VI

MANDALA VI (Continued)

ANUVA'KA II (Continued)

SUKTA II (XVII)

THE deity is Indra, the Rishi Bharadwaja the metre is
Tishtubh

FIERCE Indra, glorified by us, drink that *Soma*, (animated) by which thou hast discovered the vast herd of cattle (stolen by the *Panīs*), and, overcomer of enemies, wielder of the thunderbolt, thou hast slain, by thy strength all opposing foes

2 Drink it, Indra, thou who enjoyest the flavourless *Soma*, thou who art the preserver, the handsome-chinned, the showerer (of benefits) on those who praise thee, who art the breaker of mountains the wielder of the thunderbolt, the curber of steeds, do thou bestow upon us various food

3 Drink it as of old and may it exhilarate thee hear our prayer, and be exalted by our praises, make the sun visible, nourish us with food, destroy our enemies, rescue the cattle

4 Abounding in food, Indra, let these exhilarating draughts copiously bedew thee, the resplendent, let the inebriating juices delight thee who art mighty, deficient in no (excellence), powerful, manifold, the overcomer of foes

5 By which (juices) being exhilarated thou hast appointed the sun and the dawn (to their offices),

driving away the solid (glooms) thou hast penetrated, Indra, the mountain, unmoved from its own seat, concealing the cattle

6. By thy wisdom, by thy deeds, through thy power, thou hast developed the mature milk in the immature (udders), thou hast opened the strong doors for the cattle (to come forth) associated with the *Angirases*, thou hast liberated the cows for their fold

7 Thou hast filled the wide earth, Indra, with (the fame of) thy deeds thou, the mighty one, hast propped up the vast heaven thou hast sustained the heaven and earth, whose children are the gods (and who are) the old and mighty parents of sacrifice ¹

8 All the gods then placed thee, Indra, as their mighty chief in front for battle when the impious *Asuras* assailed the deities the Maruts supported Indra and the conflict ²

9 The heaven bowed down in the two fold dread of thy thunderbolt, and thy individual wrath, when Indra the giver of food, struck to the sleep (of death) the assailing Ah

10 Fierce Indra, Twashtri constructed for thee, the mighty one, the thousand edged, the hundred angled thunderbolt, wherewith thou hast crushed the ambitious, audacious loud shouting Ah

11 For thee, Indra whom all the Maruts alike pleased, exalt, may Pushan and Vishnu dress for thee

1 *Pratne mātaraḥ yāhvīr itasya* which may be also rendered according to Śāyana the ancient parents the offspring of Brahmā *itasya, brahmano yāhavi putryau, yahu* being a synonyme of *Apatya Nighantu* 2 2

2 According to the legend the gods ran away, the Maruts alone stood by Indra

a hundred buffaloes,¹ and to him may the three streams² flow with the inebriating, foe-destroying soma

12. Thou hast set free the greatly obstructed and arrested water of the rivers, the afflux of the waters. thou hast directed them, Indra, upon their downward paths : thou hast sent them rapidly down to the ocean.

13. May our new prayer bring to our protection thee, Indra, who art the maker of all these (things that exist) : who art mighty, fierce, undecaying, the giver of strength, having excellent descendants, the Maruts, well-armed, the bearer of the thunderbolt.

14. Do thou, resplendent Indra, uphold us, who are devout, for (the obtaining of) food, of sustenance, of nourishment, of wealth :³ bestow upon Bharadvāja pious posterity, with numerous attendants. be with us Indra, every future day.

15. May we, by this (praise), obtain food granted by the deity : may we, blessed with excellent male descendants, be happy for a hundred winters.

¹ Pachat satam mahiskān tubhyam, may he cook for thee a hundred male animals : pum pasun pachet is the explanation, there is no nominative except Pushan, which is in the following hemistich, and which is followed by Vishnu without a copulative.

² Trini sarāṇaḥ mean according to the scholars, three cups or vessels called A'havanis, holding the Soma which has been purified or filtered into the pitcher, the dronakalāśa.

³ Vājāya, sravase, iṣṭe charāye : the three first are synonym ³ meaning food.

SUKTA III. (XVIII)

THE deity *Rishi*, and metre as before

PRAISE him who is Indra, the invoked of many, endowed with overpowering vigour, the destroyer (of foes), unharmed by them exalt with these praises the irresistible, fierce, victorious Indra, the showerer (of benefits) upon mankind

2 He is ever the combatant, the donor, the engaged in battle, the sympathizer (with the sacrificer), the benefactor of many, the loud-sounding, the partaker of the stale libation, the stirrer up of dust (in strife), the chief protector of men, the descendants of Manu, the endowed with strength

3 Thou art he who has quickly humbled the *Dasyus* thou art the chief one who has given posterity to the *A'rya* but, Indra, is not verily thy power such? if it be not, then in due season confess¹

4 Yet most mighty one, I believe that power is verily always in thee, who art manifest at many rites, and art the enemy of (our) enemies (the power, that is fierce in the fierce one, most mighty in the mighty one, most unassailable in the subduer (of foes))

5 May that our ancient friendship with thee ever endure, as when, along with the *Angirases*, celebrating thy praises, thou, beautiful Indra, castest down of the immovable (rocks), didst verily slay *Bala*, hurling (his darts against thee) and force open his cities, and all his gates

6 Fierce Indra, maker of rulers, thou art he who is to be invoked with praises in a great conflict thou

¹ Not beholding Indra, the scholiast says, the *Rishi* begins to mention his attributes and power in the succeeding verse he expresses his belief in their existence

art he (who is to be invoked) for sons and grandsons, he, the wielder of the thunder bolt, who is to be especially glorified in battles

7 With immortal, foe humiliating might, he has promoted the (multiplied) birth of mankind he, the chief of leaders, dwells in the same dwelling with fame, with strength, riches with heroism

8 He who is never perplexed, who is no engenderer of that which is in vain whose name is renowned, who promptly (exerts himself) for the overturning of the cities (of the *Asuras*), and for the destruction (of his foes) thou, (Indra), hast indeed slain Chumuri, Dhuni, Pipru, Sambara, Sushna ¹

9 (Endowed) with upward rising foe thinning, and glorified (vigour), ascend thy car for the destruction of Vira take the thunder bolt in thy right hand and baffle, giver of wealth, the devices (of the *Asuras*)

10 In like manner as Agni consumes the dry forest, so, Indra, thy weapon (destroys thine enemies) as (formidable as thy) fearful shaft consume the *Rakshasas* thou who hast crushed them with thy resistless and mighty (weapon) hast shouted aloud (in the combat) and demolished all evil things

11 Opulent Indra Son of strength, the invoked of man whose union (with energy) the impious is unable to disjoin come down to us with thousands of riches by very powerful conveyances ²

12 The vastness of the affluent, ancient (Indra), demolisher (of foes) exceeds that of the heaven and

¹ All these have been mentioned before, see Vols I and II

² *Pathibhis tavi vâ ebhih* Sâvana renders the first by *vâhnih*, vehicles or sometimes horses, so considered the epithet translates *bahubala*h, very strong or powerful

the earth: there is no antagonist, no counterpart, no recipient of him abounding in wisdom, victorious (in war).

13. That exploit is celebrated in the present day (which thou hast) achieved for Kutsa, for Ayu, for Atithigvan. to him thou hast given many thousands (of riches), and thou hast quickly elevated Turvayâna¹ over the earth by thy power.

14. Divine Indra, all the gods have glorified thee, thou wisest of the wise, for the destruction of Ahi: when propitiated, thou hast given wealth to the distressed worshipper, and to his posterity.²

15. The heaven and earth, and the immortal gods, acknowledge thy might. doer of many deeds, do that which is yet undone by thee, give birth to a new hymn at (thy) sacrifices.

SUKTA IV. (XIX.)

Deity, *Rishi*, and metre as before.

1. MAY the great Indra, who is as a monarch, the fulfiller (of the desires) of men, come hither: may he who is mighty over the two (realms of space), uninjurably by (hostile) efforts, increase (in capacity) for heroism in our presence: may he who is great (in body).

¹ The same as Divodâs, to whom Indra gave the spoils of Sambara.

² A Yatra varivo bādhitāya dive jaṇāya tanve grīnānāb karah is explained yamin kale pīditaya store janāya, tat tanayā cha dhanam stuyamānc adadāh, as translated in the text, but Sīyana admits another rendering which he makes, when being praised, thou hast given ease to the celestial people (thou), the relief (tanve, abhāya), caused by the destruction of Ahi.

eminent (in qualities), be honoured by the performers (of pious acts).¹

2. Our praise encourages Indra to munificence, the vast, quick-moving, undecaying, ever-youthful Indra, mighty with unsurpassable strength, who rapidly grows to greatness.

3. Extend towards us thy long, active, and bountiful hands, (to bring us) food: be about us, lowly-minded Indra, in battle, as a herdsman (tends) the herds of cattle.

4. Desiring sustenance, we invoke thee, the renowned Indra, on this occasion, the destroyer (of enemies), together with his powerful allies (the Maruts): as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed.

5. In him who is observant of pious rites, who is a giver of wealth, who is exalted by the *Soma* beverage, the (lord) of desirable riches, the distributor of food, (in him) the treasures fit (for his worshippers) congregate like rivers flowing into the ocean.

6. Bestow upon us, hero Indra, most vigorous vigour: subduer (of enemies, bestow upon us) most energetic and fierce energy: grant, lord of steeds, all the bright and invigorating (treasures) fit for men, to make us happy.

7. Impart to us, Indra, that thine invigorating exaltation which overcomes enemies, and is irresistible, whereby, protected by thee, triumphant we may glorify thee for the sake of (obtaining) sons and grandsons.

8. Bestow upon us, Indra, vigorous strength, the

¹ Yajur-Veda, 7. 39.: Mahidhara's explanation is to the same purport, although he renders some of the synthets rather differently.

realizer of wealth, great and propitious, wherewith, through thy protection, we may destroy our enemies in battles, whether they be kinsmen or strangers

9 May thine invigorating strength come from the west, from the north, from the south, from the east, may it come to us from every quarter grant us riches combined with felicity.

10 We enjoy, Indra, through thy guiding protection, desirable affluence along with descendants and reputation grant us, sovereign who rulest over (earthly and heavenly) riches, vast, desirable, and infinite treasure

11 We invoke on this occasion for his present protection, that Indra who is attended by the Maruts who is the showerer (of benefits) augmenting (in prowess), the unreviled of foes radiant, ruling all subduing, fierce, the giver of strength

12 Wielder of the thunder bolt, humble that man who looks upon himself as the greatest amongst those men of whom I am we invoke thee now to (descend) upon the earth at the time of battle, and for (the sake of obtaining) sons and grandsons

13 Invoked of many, may we, through these thy friendly (praises), ever be superior to successive foes, destroying, O hero, both (classes of) enemies (kindred or unallied) and may we, protected by thee, be happy with abundant riches

SUKTA V. (XX)

THE deity, *Rishi*, and metre as before, in the seventh stanza; the latter is *Viraj*

INDRA, Son of strength, grant us (a son)¹ the possessor of thousands, the owner of cultivated lands, the subduer of foes, the riches that may overcome men in battles by strength as the radiant (sun) overspreads the earth by his rays

2 To thee, Indra, as to the sun, all strength has verily been given by the gods,² so that, drinker of the stale *Soma*, associated with Vishnu, thou mightest slay the hostile *Abi*,³ obstructing the waters

3. When Indra the destroyer, the most mighty, the strongest of the strong, the giver of food, the possessor of vast splendour, received (the thunder-bolt), the shatterer of all the cities (of the *Asuras*), he became the lord of the sweet *Soma* beverage

4 The Panis, Indra, fled, with hundreds (of *Asuras*), from the sage, thy worshipper⁴ (and ally) in battle

1 The text has no substantive, but the epithets evidently allude to some one individual, or, as Sāyana understands them, to a son 'putram, who is metaphorically the riches of a family, and its defence against enemies putrarupam dhanam, rayir yo savasā satrun ākrāmet

2 Dṛvebhīḥ Sāyana renders by stotribhīḥ observing, stotraih stuyamānā devatā bahavati, a deity becomes strong being praised with praises

3 Abim vritram may be also rendered the destroyer, hantāram, Vritra

4 Dasoniye havaye the scholiast asserts that the dative is put for the ablative and that the terms are equivalent to bahu kavishkāt medhāvinah from the wise man offering many oblations, that is, twatsihayakutsāt from kutsa, thy ally in verse 8 of this Sukta, Dasoni occurs as elsewhere, as the name of an Asura.

neither did he, (Indra), suffer the deceptions of the powerful Sushna to prevail over his weapons, nor did he (leave him) any of his sustenance

5 When Sushna passed away upon the falling of the thunder-bolt, then the universal strength of the great oppressor was annihilated, and Indra enlarged their common car for (the use of) his charioteer Kutsa for (the sake of) the worship of the sun¹

6 And the hawk bore to Indra the exhilarating *Soma* when, bruising the head of the oppressor Namachi, and protecting the slumbering Nami, the son of Saya, he provided, for the well being (of the sage), riches and food

7 Thou hast scattered by force, wielder of the thunder bolt, the strong cities of the deadly-deluding Pipru¹ thou hast given, bountiful Indra, uninjurable wealth to Rijiswat, the donor of sacrificial gifts

8 Indra, the granter of wished for felicity, compelled the many fraudulent Etasa and Dasoni, Tutuji, Tugra, and Ibha, always to come submissively to (the *Raja*) Dyotana as a son (comes) before a mother

9 Bearing in his hand the foe destroying thunder bolt, Indra, unresisted, demolishing these his adversaries, he mounts his two horse (car), as a warrior (ascends) his chariot, harnessed at a word, his steeds convey the mighty Indra

10 (Favoured) by thy protection, Indra we solicit new (wealth) by this adoration men² glorify thee at

¹ *Suryasya sâtau bhajane nimittabhute* is the explanation of *Sâyana* and *samânuratham vistânam akarot* is his interpretation of the *uru sha saraâham kar* of the text. Kutsa is the reputed author of the hymns to *Surya* and *Ushas* see vol 1 pp. 296 304

² *Purava* is the term of the text rendered *manushyah* in the *Samhita*

sacrifices, for that thou hast shattered with thy bolt the seven cities of Sarat,¹ killing the opponents (of sacred rites), and giving (their spoils) to Purukuts.

11. Desirous of opulence, thou Indra, hast been an ancient benefactor of Usanas, the son of Kavi: having slain Navavâstwa, thou hast given back his own grandfather.

12. Thou, Indra, who makest (thine enemies) tremble, hast caused the waters, detained by Dhuni, to flow like rushing rivers: so hero, when having crossed the ocean, thou hast reached the shore, thou hast brought over in safety Turvasa and Yadu.²

13. All this, Indra, has been thy work in war: thou hast put to sleep, (in death), the slumbering Dhuni and Chumuri; and thereupon Dabhiti pouring the libation, preparing the oblation, and supplying the fuel, has glorified thee with Soma offerings.

SUKTA VI. (XXI.)

THE deity, Rishi, and metre as before; except in stanzas nine and eleven, where the Viswadevas take the place of Indra.

THESE earnest adorations of the much-desiring worshipper glorify thee, hero, Indra, who art adorable: mounted on thy car, undecaying, ever new, and to whom the wealth (of sacrifice), the most excellent opulence, proceeds.

¹ Sarat is said to be the name of an Asura.

² Samudram atipraparâh, samudram atikramya pratirno bharati, when thou art crossed, having traversed the ocean, thou hast brought across Turvasa and Yadu, both standing on the further shore, samudrapâra taktantanu apdayah.

2. I glorify that Indra who is propitiated by praises, exalted by sacrifices, who knows all things; the magnitude of whom, the possessor of various wisdom, exceeds in vastness (that of) heaven and earth.

3. He who made the indistinct, wide-spreading darkness distinct with the sun: whenever, possessor, of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being.)¹

4. What is he, the Indra who has done these deeds? what region does he frequent? among what people, (does he abide)? what worship, Indra, gives satisfaction to thy mind? what praise is able to gratify thee? which of thy invokers (is most acceptable to thee)?

5. Doer of many deeds, these elders born in former times, engaged in sacred rites, have been, as they are now, thy friends; so have those of mediæval and those of recent (date); therefore, invoked of many, take notice of thy (present) humble (adorer).

6. Humble (worshippers), adoring him, commemorate, Indra, they excellent, ancient, and glorious (deeds); so, hero, who art attracted by prayer,² we praise thee who art mighty, for those great actions with which we are acquainted.

7. The strength of the *Rākshasas* is concentrated against thee: bear up well against that mighty manifested (effort): scatter them, valiant (Indra). with thy old associate, thy friend, the thunderbolt.

8. Supporter of (thy) worshippers, hero, Indra,

¹ The text has only *na mananti*, *na hinsanti*: the scholiast supplies the object, *kim api prāṇjātam*.

² *Brahmavāha* is explained *mantraivahaniyah*, to be borne or conveyed by prayers.

listen (to the praises) of thy present adorer, for thou has always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers ¹

9 Propitiate to-day, for our protection and preservation, Varuna, Mitra, Indra, and the Maruts, Pushan, Vishnu, Agni of many rites, Savitri, the herbs, the mountains

10 Indra, of great power, and to be devoutly worshipped, these thine adores glorify thee with hymns: do thou, who art invoked, hear the invocation of (him) invoking thee, for there is no other divinity than thou, immortal (Indra), such as thou art.

11. Come quickly, Son of strength, thou knowest (all things), upon my prayer; together with all the adorable (divinities); they who, with the tongue of Agni, are partakers of the sacrifice, who rendered Manu (victorious) over his adversaries ²

12. Constructor of paths, who art cognizant (of all things), be our preceder, whether in easy or difficult (ways) bring to us food, Indra, with those thy (steeds), who are unwearied, large, and bearers of great burthens.

SUKTA VII (XXII)

THE deity, *Rishi*, and metre as before.

I GLORIFY with those praises, Indra, who alone is to be invoked by man, who comes (to his worshippers) the showerer (of benefits) the vigorous, the observer of

¹ Putrīm apī bandhubī according to Śāyana the Agnirāsa are intended

² Ye Manu chakrur uparam dātvā satrunam, or dāstrunam uparibhavam who made Manu the Rajarshi, manum rājarshim, ever, or the overcomer of enemies, or of the Daityas.

truth, the subduer of foes, the possessor of manifold knowledge the mighty

2 To him the seven sages, our ancient progenitors, performing the nine days rite, were offerers of (sacri-
ficial) food, celebrating with hymns the very strong
(Indra), the humiliator of foes, the traverser of the
heavens, the dweller in the clouds, whose commands
are not to be disobeyed

3 We solicit that Indra for wealth, comprehending
numerous descendants, followers, and much cattle, and
which is undisturbed, imperishable, and the source of
felicity such riches, lord of steeds, bestow upon us to
make us happy

4 If, Indra, they worshippers have formerly ob-
tained felicity, confer that also upon us irresistible
Indra, subduer of foes invoked of many, abounding in
wealth, what is the portion, what the offering (due) to
thee who art the slayer of the *Asuras*?

5 He whose ceremonial and eulogistic hymn is
commemorating Indra, the holder of the thunderbolt,
seated in his car the acceptor of many, the doer of
many great deeds, the bestower of strength, proceeds
promptly to acquire happiness, and encounters (with
confidence) the malevolent

6 Self invigorated Indra, thou hast crushed by thy
knotted (thunderbolt), quick as thought, that Vritra,
growing in strength by this cunning:¹ very radiant
and mighty (Indra), thou hast demolished by (thine)
irresistible (shaft) the unyielding, compact, and strong
(cities of the *Asuras*)

¹ *Āyā mayaya vāvridhānam*, by this guile or deception but
what that was is not specified

7 (I have undertaken) to spread around with a new hymn, as it was done of old (the glory of) thee, the ancient and most mighty (Indra) may that Indra who is illimitable, and is a sure conveyance, bear us over all difficulties

8 Make hot the regions of earth, of heaven, of mid air, for the oppressive race (of the *Rakshasas* showerer (of benefits) consume them everywhere with thy radiance, make the heaven and the firmament (too) hot for the impious¹

9 Bright flaming Indra, thou art the king of the people of heaven, and of the moving races of earth grasp in thy right hand the thunderbolt, wherewith, Indra, who art beyond all praise, thou bafflest all the devices (of the *Asuras*)

10 Bring to us, Indra, concentrated, vast, and unassailable prosperity beyond the reach of enemies, and by which, wielder of the thunderbolt, thou hast rendered human enemies, whether *Dāsas* or *Aryas*, easy to be overcome

11 Invoked of many, creator, object of sacrifice, come to us with thy all admired steeds whom neither *Asura* nor deity arrests come with them quickly to our presence

SUKTA VIII. (XXIII.)

THE deity, *Rishi*, and metre as before

WHEN the *Soma* juice, Indra, is being effused, the sacred hymn chaunted, the prayer recited, be thou

¹ Brahmadwisha the scholar explains *brāhmanā dweshtrē* the hater of Brahman, but it may also import the enemy or hater of the Veda, or of prayer

prepared (to harness thy horses), or Maghavan, with thy horses ready harnessed, come (hither), bearing the thunder bolt in thy hand

2 Or as although engaged in heaven in the heroic animating conflict with the *Asuras* protectest the offerer of the libation, and humbly undaunted Indra, the *Dasya*, the disturber of thy honour and terrified worshiper (so loth to come when the *Soma* is effused) ¹

3 May Indra the drinker of the effused *Soma*, he who is the fierce conductor of the worshipper to security may he be the donor of the world to the presenter of the libation, the giver of wealth to the man who adores him

4 May Indra, with his steeds, come to as many (daily) rites (as may be celebrated) bearing the thunder bolt, drinking the *Soma* bestowing cattle, granting manly and multiplied prosperity, hearing the invocation of his adorer, and being the acceptor of (our) praises

5 To that Indra who of old has rendered us good offices, we address (the praises) that he is pleased by we celebrate him when the *Soma* is effused, repeating the prayer that the (sacrificial) food (offered) to Indra may be for his augmentation

6 Since Indra thou hast made the sacred prayers (the means of) thy augmentation, we address such to thee along with our praises may we, drinker of the effused libation offer gratifying and acceptable eulogies with our sacrifices

7 Accept, Indra, who art condescending, our cakes and butter drink the *Soma* mixed with curds sit

¹ There is no verb in the text but the commentator considers that 'come' is brought on from the preceding stanza, and adds when the *Soma* is poured forth

down upon this sacred grass (strewn by) the worshipper grant ample possessions to him who depends upon thee.

8. Rejoice, fierce Indra, according to thy pleasure: let these libations reach thee: invoked of many, may these our invocations ascend to thee: may this praise influence thee for our protection.

9. Friends, when the libations are effused, do you satisfy that liberal Indra with the *Soma*-juices: let there be plenty for him, that (he may provide) for our nourishment: Indra never neglects the care of him who presents copious libations.

10. Thus has Indra the lord of the opulent been glorified by the Bharadvāja upon the libation being effused, that he may be the director of his eulogist (to virtue), that Indra may be the giver of all desirable riches.

ANUVA'KA III.

SUKTA I. (XXIV.)

[The deity, *Rishi*, and metre as before.

AT the rites 'at which the *Soma* (is offered) the exhilaration (produced) in Indra is a shower (of benefits to the offerer); so is the chaunted hymn with the (recited) prayer: therefore the drinker of the *Soma*, the partaker of the stale *Soma*, Maghavan, is to be propitiated by men with praises: dweller in heaven, he is the lord of sacred songs, unwearied in the protection (of his votaries).

2. The surpasser (of foes, a hero, the friend of man, the discriminator, the hearer of the invocation the

great protector of his adorers, the giver of dwellings, the ruler of men, the cherisher of his worshippers, the bestower of food, grants us, when glorified at the sacrifice, (abundant) sustenance

3 Mighty hero, by thy magnitude, (the extent) of heaven and earth is exceeded, as the axle by the (circumference of the) wheels invoked of many, thy numerous benefits Indra, spread out like the branches of a tree

4 Accomplisher of many acts, the energies of thee who art (ever) active (congregate from all directions), like the converging tracks of cattle ¹ they are the bonds (of foes), themselves unfettered, munificent Indra like the tethers of (many) calves ²

5 Indra achieves one act to day, another to morrow, evil and good repeatedly may he, and Mitra, Varuna, Pushan, Arya be on this occasion promoters of the desired result

6 By praises and by sacrifices, Indra, (men) bring down (what they desire) from thee, as the waters (descend) from the top of the mountain desirous of food, they approach thee, who art accessible by praise, with these their eulogies, as (eagerly as) coursers rush to battle ³

¹ Sākāḥ saktaya abilities energies the following text has no verb the scholiast supplies sarvataḥ samcharanti come together from all sides and he explains the simile gavām iva srutāyāḥ sancharanti by dhenunām mārḡāḥ yathā sarvatra sanchārā bhavanti as the paths of milch kine are everywhere going together

² Vatsānam na tantayāḥ like long ropes used to tie a number of calves together, is Sāyana's translation

³ The verse occurs in the Sāma Veda 1 68., but with some variety of reading and is there addressed to Agnī.

7. May the person of that *ī*vast¹ Indra, celebrated by praises and prayers, ever increase ; Indra, whom, neither years nor months make old, nor days enfeeble.

8. Glorified by us, he bows not down to the robust, nor to the resolute, nor to the persevering (worshipper) who is instigated by the (irreligious) *Dasyur* : the lofty mountains are easy of access to Indra ; to him there is a bottom in the (lowest) deep

9. Powerful Indra, drinker of the *Soma*-Juice, (actuated) by a profound and comprehensive (purpose), grant us food and strength : be ever diligent, benevolent Indra, for our protection by day and by night.

10. Accompany, Indra, the leader in battle for his protection ; defend him against a near (or distant) foe ; protect him from an enemy, whether in (his) house, or in a forest, and may we, blessed with excellent, male descendants, be happy for a hundred winters.

SUKTA II. (XXV.)

DRITV, Rishi, and metre as before.

POWERFUL Indra, with these (thy protections), whether the protection be little, great, or middling, defend us for the destruction of our foes : supply us, fierce Indra, who art mighty, with those viands (that are needed).

2. (Induced) by these (praises),¹ protecting our assailing host, baffle, Indra, the wrath of the enemy :

¹ The text has only *ābhīh*, by these, which Śāyana explains *asmadīyābhīh stotibhīh*, by our praises ; or it might have been thought to refer to the preceding stanza, *ābhīh-stotibhīh* with these protections.

g. So (glorified by us), Indra, animate us (so overcome) our enemies in battle: overthrow our impious, malevolent (foes), and may we, Bharadwaja, praising thee, assuredly possess habitation, with (abundant) food.

SUKTA III. (XXVI.)

The deity, Rishi, and metre as before.

HEAR us Indra, when, offering libations, we call upon thee for obtaining abundant food: grant us decided protection when on a future day men are assembling for battle.

2. The son of Vajini, (Bharadwaja), offering (sacrificial) viands, invokes thee for (the sake of) acquiring obtainable and abundant food: (he invokes) thee, Indra, the preserver of the good, the defender (from the wicked), when enemies (assail him): he depends upon thee when, lifting up his fist, he is fighting for (his) cattle.

3. Thou hast animated the sage with (the hope of) obtaining food: thou hast cut to pieces Sushna for Kutsa, the donor of the oblation: thou hast struck off the head (of Sambhara), imagining himself invulnerable, intending to give pleasure to Atithigvan.

4. Thou hast brought to Vishabha a great warrior: thou hast protected him warring for ten days:

1 The text has only *amrtamash*, which the commentator explains *amrtamash* *amrtam manyamashya*, of him thinking himself devoid of any fatally vulnerable part - he applies it also

thou hast slain Tugra along with} Vetasu ' thou hast exalted Tuji glorifying thee

5 Indra, who art the subduer (of foes), thou hast achieved a glorious (deed), inasmuch as thou hast scattered, hero, the hundreds and thousands (of the host of Sambara), hast slain the slave Sambara (when issuing) from the mountain, and hast protected Divodasa with marvellous protections

6 Delighted by libations offered with faith, thou hast consigned Chumuri to the sleep (of death) on behalf of Dabhiṭi, and bestowing (the maiden) Raji upon Pithināś,¹ thou hast, by thy contrivance,² destroyed sixty-thousand (warriors) at once

7 May I, with my fellow-worshippers, obtain that thy most excellent felicity and vigour, which most mighty Indra, associate of heroes, the pious celebrate (as bestowed) by thee, who art the humiliator (of foes) the protector of the three (worlds)

8 May we, adorable Indra thy friends at this thy worship, offered for (the acquirement of) wealth, be

1 Vetasave sachā Vetasu is in other places the name of an Asura, and it may be so here the fifth case being used for the third or Vetasunā saha but Sāyana suggests that it may be the name of a Raja of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu. Vṛishabha is also said to be the name of a prince.

2 Rajim Pithinase dasāsyam Raji is explained by the scholiast *ētaḍākhyām kanyām* a maiden so called, or it may be a synonyme of *rājyam*, kingdom, dominion

3 Sachyā, which the scholiast renders *prajnyā* but it may also imply *karmanā*, by act or exploit as to the number of slain, although probably Asuras are intended, yet the specification intimates familiarity with numerous armies and sanguinary conflicts.

held most dear to thee may Kshatrasi, the son of
Pratardana, (my patron) be most illustrious through
the destruction of foes, and the attainment to riches

SUKTA IV (XXVII)

The deity *Rishi*, and metre as before but in the last stanza,
gift or generosity is considered to be the divinity

WHAT has Indra, done in the exhalation of this (*Soma*)? what has he done on quaffing this (libation)? what has he done in friendship for this (*Soma*)? what have former, what have recent adorers obtained from thee in the chamber of this (libation)?

2 Verily, in the exhalation of this (*Soma*) Indra has done a good deed, on quaffing the libation (he has done) a good deed, (he has done) a good deed in friendship for this *Soma* former as well as recent adorers have obtained good of thee in the chamber (of the libation)

3 We acknowledge no one, Mahavan, of greatness equal to thine nor one of like affluence, nor one of equally glorious riches, nor has (such as) thy power been ever seen (in any other)

4 Such as thy power (i-) it has been comprehended (by us) as that wherewith thou hast slain the race of Varasikha, when the boldest (of them) was

1 According to Sityana the *Rishi* here expresses his impatience at the delay of the reward of his praises in the next verse he sings his recitation

2 The name of an Asura, but the context would rather imply the name of a tribe or people

demolished by the noise of thy thunder-bolt hurled with (all thy) force.

5 Favouring Abhyavartin, the son of Chayamana,¹ Indra destroyed the race of Varasikha, killing the descendants of Vrichivat, (who were stationed) on the *Hariyupiyá*,² on the eastern part, whilst the western (troop) was scattered through fear.

6. Indra, the invoked of many, thirty hundred mailed warriors (were collected),³ together on the *Yavyávati*,⁴ to acquire glory, but the *Vrichivats* advancing hostilely, and breaking the sacrificial vessels, went to (their own annihilation

7 He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth), gave up Turvasa to Srinjaya,⁵ subjecting the *Vrichivats* to the descendant of Devavata, (Abhyavartin).

8 The opulent supreme sovereign Abhyavartin, the

1 The names of Sajas

2 Vrichivat is the first born of the sons of Varasikha, whence the rest are named Hariyupiya is the name either of a river or a city according to the comment.

3 Trinsach chhatam varminah Sáyana makes the number one hundred and thirty, trinsadadhikasatam, of kavachabhrítas, wearers of breastplates or armour.

4 The same as the Hariyupiyá according to Sáyana.

5 There are several princes of this name in the Purānas and of them, the son of Haryaswa, was one of the five Pāncāla princes: the name is also that of a people probably in the same direction, the north west of India, or towards the Panjab. Vishnu Purana, pp 193, 454 what is meant by the phrase he gave up parādāt, Turvasa to Srinjaya may be conjectured but is not explained.

son of Chayamana, presents Agni to me two damsels riding in cars, and twenty cows : this donation of the descendant of Pritu cannot be destroyed :

SUKTA V (XXVIII.)

The *Rishi* is as before, Bharadvāja, the metre of the three first stanzas is *Jagati*, of the next four *Tritubh*, of the last *Anushtubh*, the deities of the whole are the Cows except in the second verse and part of the last, which may be applied to Indra

May the cows come and bring good fortune, let them lie down in (our) stalls and be pleased with us may the many coloured kine here be prolific, and yield milk for Indra on many dawns

2 Indra grants the desires of the man who offers to him sacrifice and praise, he ever bestows upon him wealth, and deprives him not of that which is his own, again and again increasing his riches, he places the devout man in an inaccessible fortress :

1 Dwayām raibno vinasā Rā vadhūmatā is explained by the scholar, rāthasabhitā vadhūmatāh strīyutā, dwayān carā twenty animals pass in pairs, having women together with be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots the gift of females to family persons, however, is nothing unusual See vol. II p. 17
 2 Dūdhācayam dākshā pāthavādām nāsayitum asakyā is the translation of the first the last implies Abhyāvaritum as descended from Pritu, the plural being used honorifically the name of this member of the race of Pritu does not occur apparently in the Purāṇas.
 3 Abhinna bhūyo the first is explained satrubhūbhācayā not to be breached by enemy and the second is considered the

3. Let not the *Cows* be lost.¹ let no thief carry them away: let no hostile weapon fall upon them: may the master of the cattle be long possessed of those with which he sacrifices, and which he presents to the gods

4 Let not the dust-spurning (war) horse² reach them; nor let them fall in the way of sacrificial consecration:³ let the cattle of the man who offers sacrifice wander about at large and without fear

5. May the *Cows* be (for our) affluence.⁴ may Indra grant me cattle the *Cows* yield the food of the first libation.⁵ these *Cows*, on men, are the Indra,⁶ the Indra whom I desire with heart and mind.

sama as khila, commonly, waste land, but here said to mean apratihatasthānam, an unassailed or unassailable place, one which is unapproachable by others, anyair gantum asakye sthale

1 Na tā nasanti: in this we have the third person plural of the present tense indicative mood, but Sāyana assigns it the force of the imperative, na nasyantu, in the following, na da bhāti taskarah, na vyathir ādadharshati, we have the Vaidik imperative, Let.

2 Na sanskritatram abhyupayanti Sāyana interprets visanādisanskāram nābhyupagachchhantu, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorise the sacrifice of cattle as victims: but the use of metonymy is so common, that perhaps by cows, in this place, we are to understand their produce, milk and butter, which are constantly offered.

3 A rather strong personation, and which the scholiast weakens by understanding it to mean that the cows may be considered as Indra, as they nourish him by their milk and butter presented sacrifices so, perhaps, the first phrase, gāvo bhagth, which he renders mahyam dhanam bhavantu, may they be to me affluence, may mean the cows are Bhaga, the impersonations of the deity of good fortune and riches.

6. Do you, *Cow*, give us nourishment: render the emaciated, the unlovely body the reverse; do you, whose lowing is auspicious, make my dwelling prosperous: great is the abundance that is attributed to you in religious assemblies.¹

7. May you, *Cow*, have many calves grazing upon good pasture, and drinking pure water at accessible ponds: may no thief be your master; no beast of prey (assail you), and may the (fatal) weapon of Rudra² avoid you.

8. Let the nourishment of the *Cow* be solicited, let the vigour of the bull (be requested), Indra, for thy invigoration.³

¹ Brihad no vya uchyate sabbadā : Great of you the food is said in assemblies : Sayana understands it rather differently, Great is the food given to you in assemblies, it is given by all, Great dīyate ity artha.

² Rudra is here said to be the Supreme Being, identical with time, Kālmāṣya parimāṇasya.

³ That is, the milk and butter which are required for Indra's nourishment are dependent upon the cows bearing calves.

ADHYAYA VII

MANDALA VI (Continued).

ANUVAKA III (Continued)

SUKTA VI (XXIX)

THE deity is Indra, the *Rishi* Bharrdwāja, the metre is *Trishtubh*

• YOUR priests, (oh worshippers), propitiated Indra for his friendship, offering great (praise, and desirous of his favour,¹ for the wielder of the thunderbolt is the giver of vast (wealth) worship him, therefore, who is mighty and benevolent, (to obtain) his protection.

2 In whose hand² (riches) good for man are accumulated, the chariot-mounted in a golden car, in whose arms the rays of light (are collected), whose vigorous horses, yoked (to his ear, convey him) on the road (of the firmament)

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations: leader (of rites), thou art like

¹ *Maho yantah sumataye chakānāh*, may also according to *Sāyana*, be rendered *mahat karmma anutishtantah* performing great worship, and *stutim sabdayantah*, sounding or uttering praise.

² *Yasmin haste* may also be interpreted, according to a note cited from *Yāska, Nirukta*, 1.7, in whom, the slayer of *śak*, *yasmin hantari*.

ADHYAYA VII.

MANDALA VI. (*Continued*).

ANUVAKA III (*Continued*).

SUKTA VI. (XXIX.)

THE deity is Indra ; the *Rishi* Bharrdwāja ; the metre is *Trishtubh*.

YOUR priests, (oh worshippers), propitiated Indra for his friendship, offering great (praise, and desirous of his favour ;¹ for the wielder of the thunderbolt is the giver of vast (wealth) : worship him, therefore, who is mighty and benevolent, (to obtain) his protection.

2. In whose hand² (riches) good for man are accumulated, the chariot-mounted in a golden car ; in whose arms the rays of light (are collected) ; whose vigorous horses, yoked (to his ear, convey him) on the road (of the firmament).

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations : leader (of rites), thou art like

¹ *Maho yantah sumataye chakānāh*, may also, according to Śāyana, be rendered *mahat karma anutishthantah*, performing great worship, and *stutim sabdayantah*, sounding or uttering praise.

² *Yasmin haste* may also be interpreted, according to a note cited from Yaska, *Nirukta*, i. 7, in whom, the slayer of foes, *yasmin hantari*.

SUKTA VIII. (XXXI.)

The deity is Indra; the *Rishi*, Suhotra; the metre is *Trish-tubh*, except in the fourth verse in which it is *Sakwari*.

THOU, lord of riches, art the chief (sovereign) over riches: thou holdest men in thy two hands, and men glorify thee with various praises (for the sake of obtaining) sons, and valiant grandsons, rain.

2. Through fear of thee, Indra, all the regions of the firmament cause the unfallen (rain) to descend: the heavens, the earth, the mountains, the forests, all the solid (universe) is alarmed at thy approach.

3. Thou, Idra, with Kutsa, hast warred against the inexhaustive Sushna: thou hast overthrown Kuyava in battle; in conflict thou hast carried off the wheel (of the chariot) of the sun: thou hast driven away the malignant (spirits)

4. Thou hast destroyed the hundred impregnable cities of the *Dasyu*,¹ Sambara, when sagacious Indra, thou, who art brought by the libation, thou hast bestowed in thy liberality riches upon Divodāsa presenting to thee libations, and, upon Bharadwaja hymning the praise.

5. Leader of true heroes, possessor of infinite wealth, mount thy formidable car for the arduous conflict; ~~come~~ to me, pursuer of a forward path, for my protection: do thou who art renowned, proclaim (our renown) amongst men.

¹ Sambar is more usually styled an Asura, and hence it would appear that *Dasyu* and *Asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

the waters at the southern (declination) ¹ thus liberated
the waters expanded daily to the insatiable goal whence
there is no returning

(1 1 1)

SUKTA X (XXVIII)

The deity and metre as before the *Rishi* is Sunahotra

SHOWERER (of benefits), Indra grant us a son who
shall be most vigorous, a delighter (of thee by praise),
a pious sacrificer, a liberal giver, who mounted on a
good steed, shall overthrow numerous good steeds, and
conquer opposing enemies in combats

2 Men of various speech² invoke thee, Indra, for
their defence in war thou, with the sages, (the Angi-
rasas), hast slain the Panis protected by thee, the
liberal (worshipper) obtains food

3 Thou, hero, Indra, destroyed (both classes of)
enemies, (both) *Dasa* and *Arya*, adversaries chief
leader of leaders, thou cuttest thy foes in pieces in
battles with well plied weapons as (wood cutters fell)
the forests

4 Do thou Indra, who art all pervading be a
friend, and a protector with irreproachable protections

1 The text has only apo dakshinatah the waters from or at
the south there is no verb Sāyana considers the dakshināyana
to be intended the sun's course south from the northern limit of
the tropics, which in India is in fact the commencement of the
rainy season

2 Vivāchah the commentator renders vividhastutirupā vācho
yeshām they of whom the speech has the form of many kinds
of praise which meaning he assigned to the sameword in the
first verse of Sukta XXXI. he is probably right although the
more simple explanation would be of various speech

honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to Indra, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4 The mixed *Soma*-juice has been prepared for Indra, (to be offered) on the day (of sacrifice), with reverence like adoration,¹ when praises, together with offerings, yield him increase, as when water (revives) a man in desert a waist.

5. To this Indra, has this earnest eulogy been addressed by the devout, in order that the all-pervading Indra may be our defender and exalter in the great conflict with (our) foes.

SUKTA XII. (XXXV.)

The deity and metre as before; the *Rishi* is Nara.

WHEN may our prayers (be with thee) in thy charriot?
when wilt thou grant to thine adorer the (means

1 Divyarcheva māsā is explained divase santye ahanī archna-sāadhanena stotreneva mānena, with respect, like praise, the instrument of worship on the day for the libation: the scholiast cites in illustration a mantra beginning Vritraghna slayer of Vritra, etc. but he also proposes another explanation, divī dyotake, archeva arkah surya iva, māsā mānīs chandramah sa-iva, which, with the following word, mimiksha explained vrish-tyudakānam sṛktā, the sprinkler of rain-waters, is applied to Indra, ya Indro varttate that Indra who is the shedder of rain, like the sun and the moon in heaven. this is scarcely more satisfactory than the interpretation first given, although that is not very explicit.

for our prosperity, when warring in number-thinning conflicts,¹ we invoke thee for the acquirement of wealth²

5 Do thou, Indra, now and at (all) other times be verily ours be the bestower of happiness according to our condition and in this manner, worshipping at dawn,³ and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty

SUKTA XL (XXXIV)

Deity, *Rishi*, and metre as before

MANY praises, Indra, are concentrated in thee from thee abundant commendations diversely proceed⁴ to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) Indra

2 May that Indra ever be propitiated by us who is the invoked of many, mighty and chief, especially

1 *Yudhyanto nemadhitā pritsu* *nema* is synonymous with *ardha*, a half, or here, some, *katipayāh purushā dhiyanta esho*, in those battles, *pritsu*, in which some men are engaged or killed, the first case plural, *nemadhitā*, or, properly, *nemadhitaya*, being used for the seventh case plural

2 *Swarashātā* is explained *sushtu araniyam dhanam tasya sambhajanartham*, very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy

3 *Goshatamā* is left unexplained by *Sāyana*, unless he intends to explain it by *varttamā nā bhavema* may we be present, but this may merely express the *syāma* of the text, may we be, or may we abide the word is unusual, and the rendering is conjectural only, one sense of *gosha* being the dwan

4 *Vicha twad yanti manishāh twattah stotriram matayo vi vidham nirgachebharti* from thee the praises, or approbations of the praises variously go forth is the explanation of *Sāyana*

SUKTA XIII. (XXXVI.)

THE deity, Rishi, and metre as before.

TRULY are thy exhilarations beneficial to all men : truly are the riches which exist on earth (beneficial to all men) : truly art thou the distributor of food ; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that Indra ; verily they rely upon him for heroic deeds : they offer sacrifices to him as the seizer of an uninterrupted series of foes,¹ their assailant, their subduer, and also for the destruction of Vritra.

3. The associated Maruts, heroic energies, virile strength, and the Niyut steeds, attend upon Indra, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorify by us, Indrā, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, Indra, (the praises that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun,² (prevailest) over the ample riches of the enemy : endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other³ than such as thou hast been).

1 Syumagribhe, syutān avichchedena varttamānān satrun grihate, to him who seizes enemies being lines or threads without interruption.

2 Dyaur-na bhumābhi rayo aryah ; arer dhanān bahutarāni surya iva abhibhavasi the prefix abhi, as is frequent in the Veda, being put for the compound verb abhibhu.

3 Aso yatha nah is, literally, not he as to us. Sāyana, to make this intelligible, says, yena prakārena asmākam asādhājanā aśi ya tathā sah syāh, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend

of) maintaining thousands? when wilt thou recompense my adoration with riches? when wilt thou render sacred rites productive of food?

2 When, Indra, wilt thou bring together leaders with leaders, heroes with heroes, and give us victory in battles? when wilt thou conquer from the enemy the threefold food-supplying cattle?¹ (when wilt thou grant us, Indra, diffusive wealth?

3 When, most vigorous Indra, wilt thou grant thy worshipper that food which is all-sufficing? when wilt thou combine (in thyself) worship and praise? when wilt thou render oblations productive of cattle?

4 Grant, Indra, to thine adorer (abundant) food, productive of cattle, pleasant with horses, and renowned for vigour multiply nourishment, and (cherish) the kine easily milked, and render them so that they may be resplendent

5 Direct him who is actually our adversary into a different (course)² mighty Indra who art a hero, the destroyer (of enemies), therefore art thou glorified never may I desist from the praise of the giver of pure (gifts).³ satisfy, sage Indra, the Angirases with food

¹ Tridhātu gāh : cows having three elements of nutriment, as milk, curds, and butter.

² That is, consign him to death a course different from that of living beings

³ Mā nirāram sukradughasya dhenoh is literally, may I not cease from the cow the yielder of pure milk, but dhenoh is interpreted by the scholiast in this place vāchas : oṭrāt, from praise, or he admits as an alternative, may I never depart from the milk cow given, Indra, by thee

‘SUKTA XIII. (XXXVI.)

THE deity, *Rishi*, and metre as before.

TRULY are thy exhilarations beneficial to all men : truly are the riches which exist on earth (beneficial to all men) : truly art thou the distributor of food ; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that Indra ; verily they rely upon him for heroic deeds : they offer sacrifices to him as the seizer of an uninterrupted series of foes,¹ their assailant, their subduer, and also for the destruction of Vritra.

3. The associated Maruts, heroic energies, virile strength, and the Niyut steeds, attend upon Indra, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorify by us, Indrā, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, Indra, (the praises) that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun,² (prevaillest) over the ample riches of the enemy : endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other³ than such as thou hast been).

1 *Syūmagribhe, syūthān avibhchhedena varitamānān satruṇ grihate*, to him who seizes enemies being lines or threads without interruption.

2 *Dyaus-na bhumābhi rayo aryah ; arer dhanāni bahutarāni surya iva abhūbhavasi* : the prefix *abhi*, as is frequent in the Veda, being put for the compound verb *abhibhu*.

3 *Aso yatha nah is*, literally, not he as to us : *Sīyana*, to make this intelligible, says, *yena prakārena asmākam asādhātano as* : *‘sa tathā sah syāh*, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend.

SUKTA XIV. (XXXVII).

Deity and metre as before; the *Rishi* is Bharadvāja.

FIERCE Indra, let thy harnessed steeds bring down thy all-desired chariot thy devoted adorer verily invokes thee: may we to day, partaking of thine exhilaration, increase to-day (in prosperity)

2. The green *Soma*-juices flow at our sacrifice, and, purified, proceed direct into the pitcher: may the ancient, illustrious Indra, the sovereign of the exhilarating *Soma* libations, drink of this our offering.¹

3 May the everywhere-going, straight-proceeding chariot-bearing steeds, bring the mighty Indra in his strong-wheeled car to our rite: let not the ambrosial *Soma* waste in the wind.

4. The very strong Indra, the performer of many great deeds instigates the donation of this (institutor of the ceremony) amongst the opulent, whereby, wielder of the thunderbolt, thou removest sin, and, firm of purpose, bestowest riches upon the worshippers.

5. Indra is the donor of substantial food: may the very illustrious Indra increase (in glory) through our praises: may Indra, the destroyer (of enemies), be the especial slayer of Vritra: may he, the animator, the quick-mover, grant us those (riches which we desire).

¹ The *Soma*-juice, it is said, if allowed to remain some time in the vessel containing it, may be dried up by the air. Indra is therefore urged to drink it before it evaporates.

SUKTA XV (XXV VIII)

DEITY *Rishi* and metre as before

MAY the most marvellous Indra drink for this (our cup may he acknowledge our earnest and brilliant invocation may the munificent (Indra) accept the offering and the praiseworthy adoration at the sacrifice of the devout worshipper

2 Reciting (his praise the worshipper) calls aloud, that by the sound he may reach the ears of Indra, although abiding afar off may this invocation of the deity, inducing him (to come, bring Indra to my presence

3 I glorify thee with hymns and with pious worship, the ancient undecaying Indra for in him are oblations and praises concentrated and great adoration is enhanced (when addressed to him),

4 Indra, whom the ¹sacrifice whom the libation exalts whom the oblation, the praises, the prayers the adoration exalt, whom the course of day and night exalts, whom months and years, and days exalt

5 So, wise Indra, may we to-day propitiate thee who art manifested, to overcome (our foes) thee who art greatly augmenting, mighty and free, for (the sake of) wealth, fame and protection, and for the destruction of (our) enemies

SUKTA XVI (XXXIV)

DEITY *Rishi*, and metre as before

DRINK Indra, of that our sweet exhilarating, inspiring celestial, fruit yielding *Soma* commended by the wise

and entitled to praise and preparation :¹ bestow upon him who glorifies thee, divine (Indra), food, the chiefest of which is cattle *

2. Determined (to recover) the cattle hidden in the mountain, associated with the celebrators of pure rites, (the Angirasas), and animated by (their) voracious (praise), this (Indra) fractured the infrangible rock of Bala, and overwhelmed the panis with reproaches

3. This *Soma*,² Indra, (quaffed by thee), has lighted up the unlustrous nights, and days and nights, and

1 Several of the epithets in the text are unusual, and, agreeably to European notions, very inapplicable to a beverage: they are, severally, *mandra*, exhilarating, *kavi*, explained *vikrānta*, heroic; *divya*, divine, *vahni* rendered *vodha*, bearing fruit, *vipramanman*, of which sages are the praisers, *stotārah*, *vachana* laudable, *stutya*, *sachana* to be served or honoured, *serya*

2 *Isho yuvaswa* *grinate go agrāh* is explained *annam sanyojaya*, combine or supply food to the praiser. *yāsām ishām gāvō agre*, of which viands, cows are in the first place. is this to be understood literally? and were cows, in the time of the Vedas, a principal article of food? of course a Brahman would interpret it metonymically, cows being put for their produce, milk and butter. *Sāyana* is silent, but there does not seem to be any thing in the Veda that militates against the literal interpretation

3 The text has *ayam Induh*, which, as a synonyme of *Soma*, implies both the moon and the *Soma* juice. it is the former that is here held in view at the expense of consistency: according to *Sāyana*, *Soma* is here *chandrātmā nabhasi varitamānah*, the same as the moon present in the sky, and as, *chandragatya-adhinatwāt tithivibhāgāh*, the divisions of lunar days are dependent upon the motions of the moon, it may be said to be the cause of days, weeks, months, and years, the first term, *altun*, is said by the scholiast to imply fortnights, months, and years, or the longer periods of time. the phrase in the parenthesis is not in the text, but is supplied by the scholiast, *twayā piyamanah*, to be drunk by thee, but it is justified by the pronoun *ayam*, this, which could not apply, as something present to the moon.

years (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.

4 This radiant (Indra) has illumed the nonradiant (world) he has pervaded many dawns with true lustre the benefactor of men moves in (a chariot) drawn by horses, harnessed by praise laden with riches

5 Sovereign of old do thou when glorified, bestow upon him who praises thee, and to whom affluence is due, abundant food grant to the worshipper water, plants, innoxious woods, cattle, horse and men

SUKTA XVII (XL)

Dravya, Rishi and metre as before

DRINK Indra, (the *Soma*) that is effused for thy exhilaration stop thy friendly steeds let them loose sitting in our society, respond to our hymns ¹ give food to him who lauds and worships thee

2 Drink Indra of this (libation), of which thou, mighty one, hast drunk as soon as born, for excitement to (great) deeds, that *Soma*juice which the kine, the priests the waters, the stones, combine to prepare for thy drinking

3 The fire is kindled, the *Soma*, Indra, is effused let thy vigorous horses bring thee hither I invoke thee, Indra with a mind wholly devoted to thee come for our great prosperity.

¹ Uta pra g'ya gane 'n shadya pragaya is explained as a bhikṣitam stotram upasolaya, return verses 'o the praise made by us.

4 Thou hast ever gone (to similar rites) come now with a great mind disposed to drink the *Soma* hear these our praise may the worshipper present to thee (sacrificial) food for (the nourishment of) thy person

5 Whether Indra thou abide in the distant heaven in any other place, or in thine own abode, or wheresoever (thou mayst be) from thence do thou, who art propitiated by praise putting to thy steeds, protect, together with the Maruts, well pleased, our sacrifice, for our preservation

SUKTA XVIII (XLI)

DEITY, *Ishit* and metre as before

UNIFASCIBLE (Indra) come to the sacrifice the effused juices are purified for thee they flow, thunderer, (into the pitchers), as cows to their stalls come Indra the first of those who are to be worshipped

2 Drink Indra, with that well formed and expanded tongue wherewith thou ever quaffest the juice of the sweet (*Soma*) before thee stands the ministrant priest let thy bolt Indra designed (to recover) the cattle be hurled (against thy foes)

3 This dropping omniform *Soma*, the showerer (of benefits) has been duly prepared for Indra the slower- (of rain) lord of steeds ruler over all, mighty (Indra), drink this over which thou hast of old presided, which is thy food

4 The effused *Soma* Indra, is more excellent than that which is not effused it is better (qualified) to give pleasure to thee, who art capable of judging overcomer

(of enemies), approach this sacrifice, and, thereby perfect all thy powers.

5. We invoke thee, Indra, come down: may the *Soma* be sufficient for (the satisfaction of) thy person: exalt Satakratu with the libations, defend us in combats and against the people.³

SUKTA XIX. (XLII.)

DEITY and *Rishi* as before; the metre of the first three stanzas is *Anushtubh*, of the last *Bṛhati*.

OFFER, (priests), the libation to him who is desirous to drink; who knows all things: whose movements are all-sufficient; who goes readily (to sacrifices); the leader (of holy rites), following no one.²

2. Proceed to the presence of that deep quaffer of the *Soma*, with the *Soma*-juices; to the vigorous Indra with vessels (filled) with the effused libations.²

3. When with the effused and flowing *Soma*-juices you come into his presence, the sagacious (Indra) knows your wish, and the suppresser (of enemies) assuredly grants it, whatever it may be.⁴

1 Pra asmīn ara pritanāsu pra viśhu pra is put for pra-raksha, especially protect us, na kevalam sangrāmeshu kintu sarvasu prajāsu. not only in wars, but in or against all people: this looks as if the religious party had opponents amongst the people in general.

2 *Sāma-Veda*, i. 352, and ii. 790.

3 This and the two following verses also occur in the *Sāma*, ii. 791—793.

4 Tām tam id estate: the repetition of the relative with reference to the antecedent *Lāmam* may perhaps be so rendered.

4 Offer, priest, to him, and him (only) this libation of (sacrificial) food and may he ever defend us against the malignity of every superable adversary

SUKTA XX (XLIII)

THE deity and *Rishi* as before the metre is *Ushnih*.

THIS *Soma*, in the exhilaration of which it is known¹ that thou hast subdued Sambara for (the sake of) Divodasa, is poured out, Indra for thee drink²

2 This *Soma*, the exhilarating draught of which, when fresh effused (at dawn), or at noon, or at the last (or evening worship) thou cherishest, is poured out, Indra, for thee drink

3 This *Soma*, in the exhilaration of which thou hast liberated the cattle, firm (fastened) within the rock is poured out, Indra, for thee drink

4 This *Soma*, exhilarated (by drinking) of which (sacrificial) food thou possessest the might of Maghavan³ is poured out, Indra, for thee drink

¹ *Yasya tyachchamhamam* made: *tyat* is explained by Sayana as equivalent to *tat pras ddam yathā bhavati tathā* such as that which is notorious

² *Sama Veda* 1 392

³ *Māghonam savas* the rank or office of Indra is engendered by the *Soma*, *Somena Indratvam jātam*

ANUVA'KA IV.

SUKTA I. (XLIV.)

THE deity is Indra; the *Rishi* is Samyu, the son of Brihaspati; the metre of the first six stanzas is *Anushtubh*, of the next three *Vijaj*, of the rest *Trishtubh*.

OPULENT Indra, the *Soma* that abounds with riches, and is most resplendent with glories, is poured out: it is thy exhilaration Indra, lord of the offering.¹

2. The *Soma*, possessor of felicity, which gives thee delight, and which is the bestower of riches on thy votaries, is poured out: it is thy exhilaration, Indra, lord of the offering-

The *Soma*, whereby thou art augmented in strength, and, together with thy defenders, (the Maruts), art victorious (over thy foes), is poured out: it is the exhilaration, Indra, lord of the offering.

4. (Worshippers), for you I glorify that Indra who disappoints not (his adorers); the lord of strength, the all-subduing, the leader (of rites, the most beautiful, the beholder of the universe.

5. The divine heaven and earth adore that vigour of his, which our hymns augment, the appropriator of the riches of the foe.

6. (Worshippers), the efficacy of your eulogy is to be manifested to that Indra, whose protections, like

¹ Swadhâpati may also mean the cherisher or protector of the *Soma* libation, swadhâya annasya somalakshanasya pâlakât; also Sâma-Veda, i. 351.

(those of a sensible man,¹ are displayed as abiding along with him

7 Indra appreciates him who is skilled (in holy rites) a recent friend quaffing the libations, he heaps excellent (wealth) upon the devout partaking of (the sacrificial) food, (and brought) by his robust agitators² (of the earth, his steeds) he through his benevolence, is a protector to his friends

8 The *Soma* creator (of all) on the path of sacrifice, has been drunk the worshippers have presented it to gratify the mind (of Indra may he, the humiliator (of his foes possessing a vast body, propitiated by our praises, become manifest to our view

9 Bestow upon us most brilliant vigour oppose the numerous enemies of thy worshippers grant us, for our pious acts, abundant food secure us in the enjoyment of wealth

10 Indra, possessor of affluence, we have recourse to thee, the bountiful lord of steeds, be not unfavourable to us no other kinsman is behold (by us) amongst men why else have they called thee the bestower of wealth

11 Give us not up showerer (of benefits), to the obstructor (of our rites) relying upon the friendship of thee, the lord of riches, may we be unharmed many

1 *Upo na, medhāvina iva*, that is the protective measures or expedients of a sensible or wise man are capable for all affairs, *sarva kāryakusālāḥ*

2 *Schauḍābhīr dhautarībhiḥ* is explained *sthuḷībhiḥ kampa nakṛimibhiḥ* with the stout causers of trembling the scholast supplies *vadavābhīḥ yuktāḥ* joined with such mares or the epithets although feminine the scholast says may be applied to the Maruts

are the hindrances (opposed) to thee amongst men : slay those who make no libations, root out those who present no offerings.

12. As Indra, when thundering, raises the clouds, so he (heaps upon his worshippers) riches of horses and cattle: thou, Indra, art the ancient upholder of the sacrificer: let not the upulent wrong thee, not presenting (oblations).

13. Ministrant priests offer libations to the mighty Indra, for he is their king, he who has been exalted by the ancient and recent hymns of adoring sages.

14. In the exhilaration of this *Soma*, the wise, Indra, irresistible, has destroyed numerous opposing enemies: offered the sweet-flavoured beverage to that hero, the handsome-chinned, to drink.

15. May Indra be the drinker of this effused *Soma*-juice, and, exhilarated by it, become the destroyer of *Vritra* by the thunderbolt: may he come, although from afar, to our sacrifice, (he who is) the giver of dwellings, the upholder of the celebrator (of religious rites).

16. May this ambrosia, the appropriate beverage of Indra, of which he is fond, be quaffed (by him), so that it may inspire the divinity with favourable feelings (towards us), and that he may remove from us our adversaries, and (all) iniquity.

17. Exhilarated by it, valiant *Maghavan*, slay our unfriendly adversaries, whether kinsmen or unrelated (to us) : put to flight, Indra, hostile armies menacing us (with their weapons), and slay them

18. Affluent Indra, facilitate to us (the acquirement of) vast riches in these our battles: (enable us) to gain the victory: make us prosperous with rain, and with sons and grandsons.

19 Let thy vigorous steeds harnessed of their own will, drawing thy wish bestowing chariot, guided by shower yielding reins, quick moving hastening towards us, youthful, thunder bearing well yoked, bring thee to the bountiful, exhilarating (libation)

20 Showerer (of benefits) thy vigorous water shedding steeds, like the waves (of the sea), exulting, are harnessed to thy car, for they (the priests), offer to thee the showerer (of benefits) ever youthful, the libation of the *Soma*-juices expressed by the stones

21 Thou, Indra, art the showerer of heaven, the bedower of earth, the feeder of the rivers, the supplier of the aggregated (waters) for thee, showerer (of desires), who art the most excellent shedder of rain, the sweet *Soma* the honey flavoured juice, is ready to be quaffed ¹

22 This divine *Soma*, with Indra for its ally, crushed, is soon is generated, Pan! by force this *Soma* baffled the devices and the weapons of the malignant secretor of (the stolen) wealth (the cattle)

23 This *Soma* made the dawns happily wedded to the sun this *Soma* placed the light within the solar orb this (*Soma*) has found the three fold ambrosia hidden in heaven in the three bright regions ²

¹ In this and the two preceding stanzas we have the usual abuse of the derivatives of *Vṛsha*, to sprinkle, to rain, Indra's horses are *vṛshanā* they draw a *vṛsha* ratha and are guided by *vṛsha* rasmayah again, the steeds are *vṛshana* explained. *nityaturunau* always young and Indra is *vṛshan* *vṛsh* and *vṛshabha* the showerer of rain or of benefits in most of the instances a grosser sense is probably implied

² *Ayam tridhātu divi rochaneshu triteshu vindat amritam nigulham*, according to the scholiast, this may merely mean that the *Soma* becomes as it were ambrosia when received or

24 This (*Soma*) has fixed heaven and earth : this has harnessed the seven rayed chariot (of the sun) this *Soma* has developed of its own will the mature deeply-organized secretion in the line³ 4

SUKTA II (XLV)

INDRA is the deity of thirty stanzas, Brihaspati of three the *Rishi* is Samyu, the metre of the twenty ninth verse is *Atinichrid* of the thirty third *Anushtubh* of the rest *Gāyatri*

MAY that youthful Indra, who by good guidance brought Turvāsa and Yadu from afar, (be) our friend

concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere or in heaven

1 These functions are ascribed to the *Soma* as being the source of the energies of Indra, who is the real agent, both in this and the preceding verse this Indra has made the dawns &c

2 *Dasayantram utsam* is literally a well with ten machines here *utsa* is explained by Sayana, *utsaranasulam* having the property of flowing forth *payas*, milk the epithet *dasayantram* is of less precise purport and is somewhat mystified in one sense it implies aggregated bodily existence or organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk agreeably to a *khila* or supple *y* *v* *e* *t* *h* *y* the scholiast *hakshuscha srotram cha manascha, vak cha prānāpānau de'ha idam sariram, dīvan pratyanch'iv anulomau visargāv etam tam manye dasayantram utsam* I consider the eye the ear, the mind the speech, the two vital airs the form the body, the two creations inverted and direct, as the tenfold *utsa* or state of being another explanation, makes the phrase imply the *Soma* as being offered with nine texts Indra and other deities at the morning sacrifice *Antareya Brāhmaṇa*, *Panchaha 3 Adhyāya* I

2 Indra gives sustenance, even to the undevout :
he is the conqueror of wealth accumulated (by enemies),
through (going against) them with a slow paced steed

3 Vast are his designs, manifold are his praises,
his protections are never withdrawn

4 Offer worship and praises, friends, to him who
is to be attracted by prayers, for he verily is our great
intelligence

5 Slayer of Vritra, thou art the protector of one
(adorer) or of two and of such as we are

6 Thou removest (far from us) those who hate us :
thou prosperest those who repeat thy praise bestower
of excellent male descendants,¹ thou art glorified
by men

7 I invoke with hymns Indra, our friend, who is
Brahma,² who is attracted by prayer and entitled to
adoration, to milk him as a cow.

8 In the hands of whom, the heroic subduer of
hostile armies, (the sages), have declared are all the
treasures in both (heaven and earth)

9 Wielder of the thunder-bolt, lord of *Sachs*,
demolish the strong (cities) of men (baffle), unbending
(Indra) their devices

10 Veracious Indra, drinker of the *Soma*, pro-
vider of sustenance, we desirous of food, invoke such
as thou art³

1 Suvira is here explained sobhanair viraih putrapautrādibhir
dātavyair upetah, endowed with or possessed of sons grandsons,
and the like to be given

2 Brahmanam, the scholiast interprets parivrīḍham, great,
mighty

3 Tam tvā ahumahi we invoke thee (who art) that, or such
as has been described in the preceding verses

11. We (invoke) thee, such as thou art, thee who hast been invocable of old, and who art now to be invoked for the wealth held (by the foe): hear our invocation.

12. (Favoured) by thee, Indra, (who art propitiated) by our hymns, (we overcome) with our steeds the steeds (of the enemy), and we conquer abundant food, and the wealth held (by the foe).¹

13. Heroic and adorable Indra, verily thou art mighty in battle, and the victor of the wealth held (by the enemy).

14. Destroyer of enemies with that thy velocity, which is of exceeding swiftness, impel our chariots (against the foe).

15. Victorious Indra, who art the chief of charioteers conquer the wealth that is held (by the enemy) with our assailing car.

16. Praise that Indra who alone has been born the supervisor (of all), the lord of men, the giver of men.

17. Indra, who hast ever been the friend of those who praise thee, and the insurer of their happiness by thy protection, grant us felicity.

18. Wielder of the thunder-bolt, take the bolt in thy hands for the destruction of the *Rakshasas*, and utterly overthrow those who defy thee.

19. I invoke the ancient Indra, the giver of riches, (our) friend, the encourager of his adorers, who is to be propitiated by prayer.

20. He alone rules over all terrestrial riches, he who is entitled to especial praise, he who is irresistible.

¹ The stanza is literally, with praises, by horses, horses, food, excellent Indra by thee, we conquer deposited wealth.

21 Lord of cattle (coming) with thy mares, satisfy our desires completely with (abundant) food, with horses, and with kine

22 Sing praises, when your libation is poured out, to him who is the invoked of many, the subduer (of foes), giving him gratification, like (fresh pasture to cattle)¹

23 The giver of dwellings verily withholds not the gift of food conjoined with cattle, when he hears our praises

24 Then the destroyer of the *Dasyus* proceeds to the cattle-crowded folds of *Kuvitsa*, and by his acts opens them for us²

25 Indra performer of many exploits, these our praises repeatedly recur to thee as parent (cows) to their young

26 Thy friendship, Indra is not easily lost thou, hero, art (the giver of) cattle to him who desires cattle, (of) horses to him who desires horses

27 Delight thy person with the (beverage of the) libation (offered) for the sake of great treasure subject not thy worshipper to his reviler

28 These our praises tend, as the libations are repeatedly poured out, eagerly to thee who art gratified by praise as the milch kine (hasten) to their calves

29 May the praises of many worshippers offered at the sacrifice,³ (accompanied) by (sacrificial viands, invigorate thee, destroyer of multitudes

¹ Sāma Veda 1 115

² Ibid 21 1017 18 *kuvitsa* is termed merely a certain person who does much (*kuvit*) harm (*syati*)

³ *Vivāchi* at the sacrifice called *Vivāch*, because various praises and prayers are then repeated

30 May our most elevating praise¹ be near, Indra to thee and urge us to (the acquirement of) great riches

31 Bribu presided over the high places of the Panis,² like the elevated bank of the *Ganges*³

32 Of whom, prompt as the wind liberal donation of thousands (of cattle) has been quickly given to (me) soliciting a gift

33 Whom, therefore, we all who are the profferers and bestowers of praise ever commend, as the pious Bribu, the donor of thousands (of cattle) the receiver of thousands (of laudations)⁴

1 Stoma vāṣiṣṭhaḥ vadhritama most bearing uplifting elevating

2 Bribu paninām varṣiṣṭhe murdhnan adhyaṣṭāt he stood over upon the high place as if it were on the forehead of the Panis murdhnavat uchchhṛīte sthale the Panis may be either merchants or traders or Asuras so termed for Bribu see note 1, in the next page

3 Uruḥ kakṣho na gāngyāḥ is explained by the scholiast gan gayāḥ kule vāṣṭine iva as on the broad bank of the Ganges that is as the bank is high above the bed of the river

4 This and the two preceding stanzas form a Trichā in praise of the liberality of a person named Bribu to Bharadwāja the Rishi of the hymn Sāyana calls him the Takṣhā the carpenter or artificer of the Panis the legend is preserved by Manu 10 107, Bharadwājāḥ kṣudhārtas to saputro nirāṇe vane bahir-gāḥ pratijagrāha Bribos takṣho mahayajāḥ the illustrious Bharadwāja with his son distressed by hunger in a lonely forest accepted many cows from the carpenter Bribu the Niti Manjari tells the same story and attributes the Trichā to Sāyu the son of Bharadwāja the moral of the illustration in Manu and the Niti Manjari is that Brahmanis in times of distress may accept assistance from persons of low castes the object of the Sukta although it may be so understood is rather that persons of inferior condition become eminent by liberality, in which sense

4 Such, Indra, as thou art represented in holy
 xts,¹ assail (our) adversaries with fierconess like
 (that of) a bull in close conflict: regard thyself as our
 defender in war, (that we may long enjoy) posterity,
 water, and the (sight of the) sun²

5 Indra, bring to us most excellent, most ravi-
 gorating and nutritious food, wherewith, wonderful
 wielder of the thunderbolt, the handsome chinned,
 thou sustainest both heaven and earth

6 We invoke for protection thee, royal Indra, who
 art mighty amongst the gods: the subduer of men,
 granter of dwellings, repel all evil spirits,³ and render
 our enemies easy of discomfiture

7 Whatever strength and opulence (exist) amongst
 human beings whatever be the sustenance of the five
 classes of men, bring Indra to us, as well (as) all great
 manly energies⁴

8 Whatever vigour, Maghavan, (existed) in
 Triksha in Druhyu, in Puru, bestow fully upon us
 in conflicts with foes, so that we may destroy our
 enemies in war

9 Give, Indra, to the affluent, and to me also, a
 sheltering and prosperous dwelling combining three

1 Richishama is [explained by Sáyana rigyádrissam rupam pra-
 tipádayati tādriḡ rupendrah such as form the Rich exhibits, such
 in form is Indra

2 The text has only tanushu, apsu, surye in descendants, in
 waters in the sun but they may be connected with what pre-
 ceddes asmákum bodhi avitā mahādhane know "thyself to be our
 protector in battle in descendants etc, that is, in securing to us
 these good things and long life.

3 Pibdanāni, Rákshasas from their uttering the inarticulate
 sound, Pip

4 Sāma Veda, I 363

elements,¹ and defending in three ways and keep from them the blazing (weapon of our foes).

10. Affluent Indra, propitiated by praise, be nigh to us, as the defender of our persons (against those) who assail (us as) enemies, with a mind bent upon carrying off (our) cattle, or who assault us with arrogance.

11. Indra, be (favourable) at present to our success : protect our leader in battle when the feathered, sharp-pointed, shining shafts fall from the sky.

12. When heroes rest their persons (until abandoning) the pleasant abodes of their progenitors :² grant us, for ourselves and our posterity, an unsuspected defence,³ and scatter our enemies

1 Tridhātu saranam trivarutham, according to Sāyana, of three kinds, triprakāram tribhumikam, as if the houses were constructed of more than one material, or wood, brick, and stone in his scholia on the Sāmon, i. 266, he explains it variously, as containing three kinds of beings gods, men, and spirits; or three precious things, gold, silver diamonds, or three states of being, desire, action, avarice : trivarutham is similarly explained in both his scholia as sheltering or protecting from three conditions of the atmosphere, cold, heat, rain

2 Priyā natma putrinam is explained priyāḥ s'bhānāḥ janakānam sambandhinī the beloved places in relation with progenitors but the want of a verb makes the sense doubtful the scholiast extends to it the government of vitanvate, tanvo vitanvate, they spread out or rest their persons; or they spread out, he says before the enemy the sites won by their forefathers until they abandon them, parityajanti yāvat : perhaps it should be, until they, the enemy desist from the attack

3 Chhādarachittam the commentator renders kavacham astrobhir aṇṇātam, armour unknown by the enemies; the connection of the sense runs through the two following verses : the unknown armour is solicited when a charge of horse takes place it may possibly allude to the superiority of the arms of the Aryas, the

13. (At the time) when, in the effort (made) in an arduous conflict, thou urgest our horses over an uneven road, like falcons darting upon their food through the difficult path (of the firmament)

14 Rushing rapidly like rivers in their downward course, and although neighing loudly through terror, they yet, tight-girthed, return repeatedly (to the conflict) for cattle, like birds darting on their prey

SUKTA IV. (XLVII)

THE deities of this hymn are very various: that of the first five stanzas is the Soma juice; of the first quarter of the twentieth the gods, of the second, the earth; of the third, Brihaspati, and of the fourth, Indra, the deity of the twenty second and three following verses is Prastoka, the son of the Raja Srinajya, whose liberality they celebrate, of the twenty sixth and two succeeding verses, forming a Tricha, the Ratha or chariot is the deity; of the next three, another Tricha the Dundubhi or drum; Indra is the deity of the rest; the Rishi is Garga, the son of Brihaspati, the metre of the nineteenth stanza is Brihati, of the twenty third Anushtubh, of the twenty fourth Gayatri, of the twenty fifth Dwpadi, of the twenty-seventh Jagati, of the rest Trishtubh

SAVOURY indeed is this (*Soma*); sweet is it, sharp, and full of flavour: no one is able to encounter Indra in battles after he has been quaffing this (beverage).

2. This savoury *Soma*, drunk on this occasion, has been most exhilarating: by drinking of it Indra has been elevated to the slaying of Vritra, and it has

mail worn by them being unknown to the Dasyus, or barbarians. like the steel hamlets or cuirasses of the Spaniards to the Mexicans and Peruvians.

destroyed the numerous hosts of Sambara and the ninety-nine cities ¹

3 This beverage inspires my speech, this developes the desired intelligence, this sagacious (*Soma*) has created the six vast conditions,² from which no creature is distinct

4 Thus it is which has formed the expanse of the earth, the compactness of the heaven This *Soma* has deposited the ambrosia in its three principal (receptacles),³ and has upheld the spacious firmament ⁴

5 This makes known the wonderfully beautiful and inspiring (solar radiance) at the appearance of the dawns, whose dwelling is the firmament this mighty (*Soma*) has sustained the heaven with a powerful support, the sender of rain, the leader of the winds.

6. Hero, Indra, who art the slayer of foes in contests for (the acquirement of) treasures, drink boldly from the pitcher drink copiously at the noon day rite. receptacle of riches, bestow riches upon us

7 Like one who goes before us, Indra, (on the road), look out ⁵ bring before us infinite wealth, be

1 Dehyah is the term in the text for dehīh, explained by Sayana digdhāh the smeared or plastered implying purah cities, as if they consisted of stuccoed or plastered houses the ninety-nine cities of Sambara have frequently occurred see vol II. p. 256 etc.

2 They are said to be heaven, earth, day, night water and plan :

3 In plants water and cows.

4 See vol I. p. 235 here as in that Sūkta there is an obviously designed confusion between the *Soma* plant and soma the moon.

5 Prañāh pūro eteva paśya I he one who is preceding us look the reheast says look after the travellers under the charge of the margarakshaka the protector of the road an escort, or possibly, the leader of a kafilā, may be intended.

our conductor beyond the bounds (of want), convey us safely over (peril); be our careful guide, our guide to desirable (affluence).

8. Do thou, Indra, who art wise, conduct us to the spacious world (of heaven), to a bleſſed ſtate of happineſs, light, and ſafety; may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

9. Place us, poſſeſſor of riches, in thy ample chariot, (behind) thy powerful horſes: bring to us from among all viands the moſt excellent food; let not, Maghavan, any opulent man ſurpaſs us in wealth.

10. Make me happy, Indra; be pleaſed to prolong my life; ſharpen my intellect like the edge of an iron ſword whatſoever deſirous (of propitiating) thee, I my utter, be pleaſed by it: render me the object of divine protection.

11. I invoke, at repeated ſacrifices, Indra, the preſerver, the protector, the hero, who is eaſily propitiated Indra the powerful, the invoked of many: may Indra, the lord of affluence, beſtow upon us proſperity.¹

12. May the protecting, opulent Indra be the beſtower of felicity by his protections: may he, who is all-knowing, foil our adverſaries: may he keep us out of danger, and may we be the poſſeſſors of excellent poſterity.

13. May we continue in the favour of that adorable (deity) even in his auſpicious good-will: may that protecting and opulent Indra drive far from us, into extinction, all thoſe who hate us.²

14. To thee the praiſes and prayers of the worſhipper haſten like a torrent down a declivity; and

¹ Sama-Veda, 2. 333. Yajur-Veda, 20. 50.

² Yajur-Veda, 20. 51. 52.

thou, thunderer, aggregatest the immense wealth (of sacrificial offerings) copious libations, and milk, and the juice of the *Soma* ¹

15 Who may (adequately) praise him? who may satisfy him? who offer worthy adoration? since Maghavan is daily conscious of his own terrible (power) by his acts he makes first one and then the other precede and follow, as (a man) throws out his feet (alternately in walking) ²

16 The hero Indra is renowned, humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another, Indra the enemy of the arrogant, the sovereign of both (heaven and earth) calls again and again (to encourage) the men who are his worshippers

17 Indra rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him

18 Indra, the prototype, has assumed various forms and such is his form as that which (he adopts) for his manifestation ³ Indra, multiform by his illu-

¹ *Apo gāh yuvase saminden* the first is explained *vasativar* which is said by *Katyayana Sutra* § 9 7—10 to the portions of water taken from a running stream on the evening previous to the ceremony and kept in jars in different parts of the sacrificial chamber to be mixed with the *Soma* see *Yajurveda* 6 23, and the *Taittiriya Yajush Prapathaka* III *Anuvak* XII

² This is Indra at this pleasure makes the first of his worshippers the last and the last first

³ Indra presents himself as *Agni*, *Vishnu* or *Rudra*, or any other deity who is the actual object of worship and is really the deity to be adored he is identifiable with each.

sions, proceeds (to his many worshippers), for the horses yoked to his car are a thousand ¹

19. Yoking his horses to his car, Twashtri² shines in many places here in the three worlds: who (else), sojourning daily amongst his present worshippers, is their protector against adversaries?

We have wandered, gods, into a³ desert where there is no track of cattle: the vast extant earth has become the protectress of murderers: direct us, Brihaspati, in our search for cattle: shew the path, Indra, to thy votary being thus astray.⁴

21. Indra, becoming manifest from his abode (in the firmament), dissipates, day by day, the resembling glooms, (so that he may distinguish) the other portion, (or the day); and the showerer has slain the two wealth-seeking slaves, Varchin and Sambara, in (the country of) *Udavrāja*⁵

22. Prastoka has given to thy worshipper, Indra, ten purses of gold,⁶ and ten horses, and we have

1 His chariots and horses are multiplied according to the forms in which he manifests himself agreeably to the Vaidāntik interpretation of the stanza. Indra is here identified with Parameswara, the supreme first cause, identical with creation.

2 Sāyana regards this name as, in this place, an appellative of Indra.

3 Agaryuti kshetram, gosanchārasrahitam deśam, a place devoid of the grazing of cattle.

4 Garga, the author of the Suktā, having, it is said, lost his way in a desert, repeated this stanza to Brihaspati and Indra, who thereupon enabled him to regain his road.

5 So Sāyana explains *Udavrāja*, deśa viśeshah, a sort of country, one into which the waters flow, *udakini vrajantī asmin*.

6 Dasā kosayāb, suvaraspuṣṇān dasakośān, the ten bigger chests full of gold.

accepted this treasure from Divodāsa, the spoil won by Atithigwan¹ from Sambara

23 I have received ten horses, ten purses clothes and ample food and ten lumps of gold from Divodāsa

24 Aswatha has given to Pāvu ten chariots² with their horses and a hundred cows to the priests

25 The son of Srinjaya has revered the Bharadwajas who have accepted such great wealth for the good of all men

26 (Chariot made of the) forest lord be strong of fabric be our friend, be our protector, and be manned by warriors³ thou art girt with cow hides⁴ keep us steady, and may he who rides in thee be victorious over conquered (foes)

27 Worship with oblations the chariot constructed of the substance of heaven and earth, the extracted essence of the forest lords the velocity of the waters, the encompassed with the cow-hide, the thunder bolt (of Indra)

1 Prastoka Divodāsa and Atithigwan are different names of the same person a Rāja the son of Srinjaya

2 Atharvabhyah is the term in the text which Sāyana explains to the Rishis of the Atharvagotra Pāvu is the brother of Garga Aswatha is the same as Prastoka

3 Suviro bhava Sāyana explains surabhataih putradibhir vá yuktaih joined with warriors or with sons and the rest the latter could scarcely be predicated of a car except as the source, figuratively speaking of prosperity and so far of descendants.

4 Gobhih sannadhosi literally thou art bound together by cows but both Sāyana and Mahidhara Yajur Veda 20 52 explain this gov kārāih by what are formed from cattle so in the next verse, gobhir avritam is interpreted charmabhih parita āveshitam encompassed round with hides as if the exterior of the war-chariot especially were so strengthened; Mahidhara gives us an alternative encompassed with rays of light, or with splendours gobhih, tejobhih

28 Do thou divine chariot who art the thunder-bolt of Indra the precursor of the Maruts, the embryo of Mitra, the navel of Varuna,¹ propitiated by this our sacrifice, accept the oblation

29 War drum, fill with your sound both heaven and earth, and let all things fixed or moveable be aware of it do thou who art associated with Indra and the gods, drive away our foes to the remotest distance

30 Sound loud against the (hostile) host animate our prowess thunder aloud terrifying the evil minded repel, drum, those whose delight it is to harm us thou art the fist of Indra inspire us with fierceness

31 Recover these our cattle Indra bring them back the drum sounds repeatedly as a signal our leaders, mounted on their steeds, assemble, may our warriors riding in their cars, Indra, be victorious²

¹ Marutīm anikam Mitrasya garbho Varunasya nābhīh an kam the scholiast interprets agrabhuta n being before outstripping in speed Mahidhara explains it mukhyam principal or leader the garbha of Mitra Sīyana endeavours to make sense of, by saying the car is to be considered as contained by Mitra the ruler of the day as moving by day whilst by the nābhī of Varuna it is intimated to be a fixed point or centre for the deity ruling over the night when the car of Indra or Surya stands still Mahidhara derives garbha from grī to praise and considers mitrasya garbha equivalent to Suryena stoyamāna to be praised by the sun nābhī he derives from nabh to injure and translates it, the weapon of Varuna both scholiasts labour superfluously to attach meaning to what was never intended to have any

² This and the two preceding verses occur in the Yajush, 2)

thou art the conveyer, Agni, of this wealth quickly bestow permanence upon our progeny.²

10 Thou protectest with uninjurable, irremovable defences (our) sons and grandsons remove far from us celestial wrath and human malevolence³

11 Approach, friends, the milk yielding cow with a new song, and let her loose unharmed⁴

12 She who yields immortal food to the powerful, self irradiating band of the Maruts, who (is anxious) for the gratification of the self moving Maruts, who traverses the sky with (the passing waters, shedding delight⁵

13 Milk for Bharadwaja the two fold (blessing), the cow that gives milk to the universe, food that is sufficient for all

14 I praise you, the (company of Maruts), for the distribution of wealth (the company that like Indra, is the achiever of great deeds sagacious like Varuna, adorable as Aryaman, and munificent as Vishnu

15 I now (glorify) the brilliant vigour of the company of the Maruts loud sounding irresistible, cherish-

1 Sama Veda I 41 II 973

2 Sama Veda II 974

3 The milch cow dhenu is here introduced because this is the first of a series of stanzas of which the Maruts are the deities either with reference to the milk which is their appropriate offering at sacrifices or to Prishni, the mythological mother of the Maruts in the form of a cow

4 The text has only *sumnair evayavarī* the first is explained by the scholiast being with the means of happiness *sukha hetu-bautāh* the substantive being implied in the compound attributive of *dhenu* or *evayavarī* from *eva*, who or what goes as a horse or the water of *m d a r* the rain and *yavarī* she who goes with *saha yāti yā* that is who proceeds with rains giving pleasure to others *anyesham sukhartham vṛshṛjālāh saha gachchhanti*

ing, whereby hundreds and thousands (of treasures) are bestowed collectively upon men; may that (company) make hidden wealth manifest; may it render the wealth easily accessible to us.

16 Hasten, Pushan, to me: (repel), bright deity, (all) deadly assailing foes: close at thy side I repeat thy praise ¹

17. Uproot not, Pushan, the forest lord, with its progeny of crows.² utterly destroy those who are my revilers: let not the adversary ensnare me, as (fowlers) set snares for birds ³

18 May thy friendship be unbroken, like (the surface) of a skin without a flaw, containing curds.⁴

19. Supreme art thou above mortals: equal in glory art thou to the gods: therefore, Pushan, regard us (favourably) in battles: defend us at present as (thou hast defended) those of old.

20. Maruts, agitators, especially to be adored, may your kind and true speech be our conductress: that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

21 Whose functions spread quickly round the heavens, like (the light of) the divine sun, since the Maruts possess brilliant, foe-humiliating, and adorable,

1 Sansisham [nute karne, literally I celebrate thy praise quickly at thine ear.

2 Kákambiram vanaspatim the first is said by the scholiast to imply metaphorically the author of the Sukta, with his children and dependants.

3 Evá chana griva ádadhate veb, even as sometimes they place snares for a bird: grivá is said to have here the unusual signification of dínam, jálárupam, a snare of the nature of a net.

4 Such a skin of curds, Sayana says, is always carried in Pushan's chariot.

foe-destroying strength, most excellent foe-destroying strength.

22. Once, indeed, was the heaven generated; once was the earth born;¹ once was the milk of Prisni drawn: other than that was not similarly generated.²

SUKTA VI (XLIX.)

THE deities are the Viswadevas, Rishiwan the son of Bharadwāja is the *Rishi*, the metre is *Trishtubh*, except in the last verse, in which is *Sakwas*.

I COMMEND with new hymns the man observant of his duty,³ and the beneficent Mitra and Varuna; may they, the mighty ones, Varuna, Mitra, Agni, come to our rite, and listen (to our praises)

2. (I incite the worshipper) to offer worship to Agni, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

¹ This is rather at variance with the doctrine of the succession of worldly existences but the sholast so understands it; sakrid ha dyaur ajayata, utpadyate, and once born it is permanent sakrid utpannaiva sthitā bhavati, or, being destroyed, no other similar heaven is born, na punas-tasyām nashtāyām anyā tatsadrisi dyaur jayate.

² Tadanyo nānujāyate is similarly explained; tatah param anyah padārthastatsadriso notpadyate, after that another object or thing like that (object or thing) is not produced.

³ Stushe janam subratam the sholast interprets daivyam janam, is the divine people, devasangham, the company of the gods, which is not incompatible within the purport of the hymn.

3. May the two daughters of the radiant (sun)¹ of various form, of whom one glitters with stars, the other (is bright) with the sun, mutually opposed, proceeding diversely, purifying (all things), and entitled to our laudation, be pleased by the praise they hear (from us)

4. May our earnest praise proceed to thy presence Váyu, the possessor of vast riches, the desired of all, the filler of his chariot (with wealth for his worshipper) most adorable (Váyu) who art riding in a radiant car, and driving your *Nisut* (steeds), do thou, who art far-seeing, shew favour to the sage,² (thine adorer).

5. May that splendid car of the Aswins, which is harnessed at a thought, clothe my form (with a radiance . that car) with which, *Nasatyas*, leaders (of rites), you go to the dwelling (of the worshipper) to fulfil his desires for his posterity and himself

6. Parjanya and Váta, showerers of rain, send from the firmament available waters : sage Maruts, hearers of truth, establishers of the world, multiply the moveable³ (wealth of him) by whose praises you are propitiated)

7. May the purifying, amiable,⁴ graceful *Saraswati*,

1 Day and night, who may be called the daughters of the sun, as, directly or indirectly, their cause.

2 *Kavim* *iyakhasi* *prayajyo* ; *Madhidhara*, (*Tajur-Veda*, 3). 55, applies *prayajyo* to the priest, the *Adhwaryu* ; worship, venerable priest, the *Váyu*, etc.

3 *Jagād ákrinudhwam* : according to *Sâyana*, *Jagat* here comprehends fixed as well as moveable, all living things. *Jagat itihávarajangamátmanakam sarvam práñijitam*.

4 *Kanyá*, literally a maiden, is here explained, *Kamaníya*, to be desired or loved, the usual sense were incompatible with the following epithet, *vispatti*, the wife of a hero, meaning, according to the scholast, *Prájapati*, or *Brahma* ; or it might mean the protectress of heroes or of men.

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the bride of the hero, favour our pious rite : may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free from defects, and impenetrable (to wind and rain), and (grant him) felicity.

8. May (the worshipper), influenced by the hope (of reward), approach with praise the adorable (Pushan) protector of all paths.¹ may he bestow upon us cows with golden horns. may Pushan bring to perfection our every rite²

9 May the illustrious Agni, the invoker of the gods, worship (with this oblation), Twashtri the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders,³ the readily invoked.

10. Exalt Rudra, the parent of the world, with these hymns by day ; (exalt) Rudra (with them) by night ; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable Maruts, come to the praise of your adorer ; thus augmenting, leaders, (of rites), and spreading (through the

¹ Pathaspathahparipatim Pushan is especially *custos viarum*, see vol. I. p. 115.

² Yajur-Veda, 31. 42. Mahidhara's explanation differs in some respects from Sāyana's.

³ Yajñam pastyānim - pastyam is a house, here used by metonymy for householder, according to Sāyana, grihasthair yajaniyam.

firmament), like rays (of light),¹ refresh the scanty woods(with rain)²

12 Offer adoration to the valiant, powerful, swift-moving (company of the Maruts), as the herdsman (drives his) herd to their stall may that (company) appropriate to his own body the praises of the pious worshipper as the firmament (is studded) with stars

13 May we be happy in a home in riches in person, in children bestowed upon us by thee, Vishnu who with three (steps) made the terrestrial regions for Manu when harrassed (by the *Asuras*)

14 May *Ahîrbudhnya*³ (propitiated by (our) hymns, and *Parvata*⁴ and *Savitri* give us food with water may the bountiful (gods supply us), in addition, with vegetable (grains),⁵ and may the all wise *Bhaga* be propitious (to us) for (the acquirement of) riches

1 *Nakshanto angiraswat* the scholiast renders *angirasah gamanastarasmayah* rays endowed with motions to yathâ sîghram nabhastalam vyapnuvanti tad vat, as they spread quickly through the sky, so (do the winds) or if *angiras* retain its more usual signification of *Rishi* or *Rishis* so named then the property of rapid movement is assigned to them, yad vâ *Rishayas-tad vach chhighragâminah*

2 *Achitram* ch d hi jinvatha *chitram* is said to mean a place thick with shrubs and trees with the negative prefix it implies the contrary a place with little timber the *Maruts* are solicited to satisfy such a place with rain understood

3 *Budhna* is explained *antariksha*, firmament and *budhnya* is, what or who is there born this is interpreted he who goes, that is in the sky but the etymology is not satisfactory

4 The commentator is rather at a loss to explain *Parvata* it may mean he says, the flier, *pîraya* is, or the wielder of the thunderbolt *pîravat* *varam* *tsavin* or enemy of the mountain, *gîrâsitra* in either sense it is obviously *Indra*.

5 *Tad oshadbâhir-abhi*, *oshadhayas tîrâshâhidayah*, the vegetable are sesamum, pulse, and the like.

15. Grant us, (universal gods), riches, comprehending chariots, numerous dependants, many male offspring, (wealth) the giver of efficiency to the solemn rite, and a dwelling free from decay, wherewith we may overcome malevolent men and unrighteous (spirits), and afford support to those people who are devoted to the gods.

ANUVA'KA V.

SUKTA I. (L.)

THE deities are various, the *Rishi* is Rjisiwan; the metre is *Trishtubh*.

I INVOKE with adorations, for the sake of felicity, the divine Aditi and Varuna, Mitra and Agni, Aryaman, the overthrower of foes, worthy of devotion, Savitri and Bhaga, and (all) protecting divinities.

2. Radiant Surya, render the luminous deities, who have Daksha for their progenitor,¹ void of offence towards us; they who are twice-born,² desirous of sacrifice, observant of truth, possessors of wealth deserving of worship, whose tongue is Agni.

3 Or bestow, heaven and earth, vast strength: give us, earth and heaven, a spacious habitation for our

¹ Dakshapitri, dakshapitrimho yesham, they of whom Daksha is the grandfather the grandchildren of Daksha, however, were sundry sentiments and passions see Vishnu Purâna, 55, and pitri, therefore, must here be understood, according to Sâyana only in the general sense of priority or seniority.

² Dwijanmanah they who have two births, means, agreeably to Sâyana, they who are manifest or present in two spheres, heaven and earth.

comfort: so arrange, that infinite wealth may be ours; remove beneficent deities, iniquity from our abode.

4 May the sons of Rudra, givers of dwellings, the unsubdued, invoked on this occasion, stoop down to us, inasmuch as we call upon the divine Maruts that they may be our helpers in difficulty great or small.

5 With whom the divine Heaven and Earth are associated: whom Pushan, the rewarder (of his worshippers) with prosperity, honours: when, Maruts, having heard our invocation, you come hither, then on your several paths all beings tremble.

6 Praise, worshipper, with a new hymn, that hero, Indra, who is deserving of praise: may he, so glorified, hear our invocation. may he, so lauded, bestow upon us abundant food.

7. Waters, friendly to mankind, grant uninterrupted (life) preserving (food) for (the perpetuation of our) sons and grandsons; grant us security and the removal (of all evil),¹ for you are more than maternal physicians, you are the parents of the stationary and removeable universe.

8. May the adorable, golden-handed Savitri, the preserver, come to us; he, the munificent, who, like the opening of the dawn, displays desirable (riches) to the offerer of the oblation.

9. And do thou, son of strength, bring back to-day the deities to this our sacrifice; may I be ever in (the enjoyment of) thy bounty: may I, through thy protection, Agni, be blessed with excellent male descendants.

¹ Sam yoh the first is explained samanam upadravānam, the appeasing of oppressions or violences, and the second, vānam, perhaps karanam prabhakartavyānam, the making separate of those things which are to be kept off.

10 Wise Nasatyas come quickly to my invocation (united) with holy acts (extricate us) from thick darkness, as thou didst extricate Atri protect us, leaders (of rites), from danger in battle

11 Be unto us, gods, the donors of splendid, invigorating riches, comprising male descendants, and celebrated by many celestial Adityas, terrestrial Vasus, offspring of Prisman, children of the waters,¹ granting our desires, make us happy

12 May Rudra and Saraswati, alike well pleased, and Vishnu and Vāyu, make us happy, sending rain; and Ribhukshin, and Vāja, and the divine Vidhātri and may Parjanya and Vata grant us abundant food

13 And may the divine Savitri and Bhaga, and the grandson of the waters (Agni), the prodigal of gifts, preserve us, and may Tvashtri with the gods, and Earth with the seas, (preserve us)

14 May Ahirbudhnya, Aja-ekapad, and Earth and Ocean, hear us may the universal gods, who are exalted by sacrifice, they who are invoked and praised (by us), to whom mystical prayers are addressed, and who have been glorified by (ancient) sages, preserve us²

15 Thus do my sons, of the race Bhāradwaja, worship the gods with sacred rites and holy hymns; and so, adorable (deities), may you, who are worshipped and glorified, the givers of dwellings, the invincible, universal gods, ever be adored, (together with your) wives

1 The text has epithets only, the scholiast supplies the nomenclature thus *divyā*, the celestials, that is, the Adityas, *parthivāsah* terrestrials that is the Vasus, *gojātah*, cow born, born of Prisman, the Maruts *āpyāh* the aquatic, born in the firmament, the Rudras

2 Yajur Veda 34 5,

SUKTA II (LI)

THE deities and *Rishis* as before, the metre of the thirteen and two following verses is *Ushnih*, of the sixteenth *Anushtubh*, and of the rest *Trishtubh*

THE expansive, illuminating, unobstructive pure, and beautiful radiance of the sun, grateful to Mitra and Varuna, having risen shines like ornament of the sky

2 He who knows the three cognisable (words), the sage (who knows) the mysterious birth of the divinities (abiding in them),¹ he who is beholding the good and evil acts of mortals, he, the sun, the lord, makes manifest their intentions

3 I praise you, protectors of the solemn sacrifice, the well born Aditi, Mitra and Varuna, and Aryaman and Bhaga I celebrate the gods whose acts are unimpeded, the bestowers of wealth, the dispensers of purity,

4 The scatterers of the malevolent, the defenders of the virtuous, the irresistible, the mighty lords, the donors of good dwellings ever young, very powerful, omnipresent, leaders of heaven, the sons of Aditi, I have recourse to Aditi, who is gratified by mine adoration

5 Father Heaven, innocent mother Earth, brother Agni and you, Vasus, grant us happiness all you sons of Aditi, and thou Aditi alike well pleased, bestow upon us ample felicity

6 Subject us not, adorable (deities), to the robber or his wife,² nor to any one designing us harm, for

1 Of the Vasus on earth the Rudras in the firmament the A'dityas in heaven,

2 Mā no vrikāya vrikye viradhata, the substantives are explained hinsikāya, s'enāya, to the injurer, the thief, and tasya

you are the regulators of our persons, of our strength, of our speech

7 Let us not suffer for the sin committed by another let us not do that which, Vasus, you prohibit : you rule, universal gods, over the universe (so provide that) mine enemy may inflict injury on his own person

8 Reverence be to the potent (company of universal gods) I offer (them) reverence reverence sustains both earth and heaven ¹ reverence be to the gods reverence is sovereign over them I expiate by reverence whatever sin may have been committed

9 Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice,² of pure vigour, dwellers in the chamber of worship, unsubdued far-seeing, leaders (of rites)

10 May they, exceeding in splendour, so guide us, that all iniquities may disappear, they, the very powerful Varuna, Mitra Agni practisers of truth, and faithful to those who are prominent in (their) praise

11 May they, Indra, Earth, Pushan, Bhaga, Aditi, and the five orders of beings, give increase to our habitations may they be to us granters of happiness, bestowers of food, guides to good, our gracious defenders and preservers

striyaḥ to his woman, or wife, or vrika may retain its ordinary sense of wild dog or wolf, aranya swan, and vrika import its female

¹ The scholiast says that earth and heaven by receiving the *namas* or *namaskāra* the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

² *Ritasya rathyah yajnasya ranbitrin*, netrin, the leaders or conveyers of the sacrifice offered to them

12. May the presenter of the oblation, Bharadwaja quickly obtain, gods a celestial abode, as he solicits your good will. the institutor of the ceremony, together with pious associates, desirous of riches, glorifies the assembly of the gods

13 Drive away Agni, to a distance the wicked, felonious, malignant enemy: grant us felicity, protector of the virtuous ¹

14 These our grinding stones are anxious, *Soma*, for thy friendship: destroy the voracious Pani, for verily he is a wolf ²

15 You are munificent and illustrious, gods, with Indra for your chief: be with us, protectors, on the road, and grant us happiness

16 We have travelled along the road prosperously traversed and free from evil and by which (a man) avoids adversaries and acquires wealth.

SUKTA III. (LII)

THE deities and *Rishis* as before, the metre of the first six, the thirteenth, and three last verses, is *Trishtubh*, of the second six *Gâyatri*, and of the fourteenth *Jagati*.

I DO not regard it as worthy (of the gods) of heaven, or (of those) of earth as (fit to be compared) with the sacrifice (I offer, or with these (our) sacred rites:

¹ *Sâma-Veda*, i. 105.

² *Jah* is *matra* nam *panim* *vriko* *hi* *shah* *Pani* may here mean a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests: hence he is come to be identified with an asura, or enemy of the gods, *vriko* may be also rendered a robber, an extortioner, from the root *vrah*, to seize or take away, *âdâne*.

let, then, the mighty mountains overwhelm him, let the employer of Atiyâja be ever degraded ¹

2 Maruts, may the energies of that man be enfeebled may heaven consume that impious adversary² who thinks himself superior to us, and who pretends to depreciate the worship that we offer

3 Why have they called thee *Soma*, the protector of pious prayer? why (have they called thee) our defender against calumny? why dost thou behold us subjected to reproach? cast thy destroying weapon upon the adversary of the Brahman

4 May the opening dawns preserve me may the swelling rivers preserve me may the firm set mountains preserve me may the progenitors (present) at the invocation of the gods preserve me

5 May we at all seasons be possessed of sound minds may we ever behold the rising sun such may the affluent lord of riches, (Agni) render us, ever most ready to come (at our invocation), charged with our oblation to the gods.

6 May Indra be most prompt to come nigh for our protection, and Saraswati dwelling with (tributary) rivers may Parjanya, with the plants, be a giver of happiness, and may Agni, worthily praised and earnestly invoked, (be to us) like a father

1 According to Sâyana Rishwan here pronounces an imprecation upon Atiyâja a rival priest

2 Brahmadvisham and again, in the next verse brahmadwisha the first is explained by Sâyana simply tam satrum that enemy with reference to the word brahma which has gone before religious act or praise the enemy or obstructor of prayer or praise in the second place he interprets it brâhmana dweshtra, the hater or enemy of the Brahman

7. Come, universal gods, hear this my invocation :
it down upon this sacred grass.

8. Come, gods, to him who honours you with the
butter-dripping oblation.

9. May the sons of the immortal¹ hear our praises,
and be to us the givers of felicity.

10. Universal gods, augmenters of sacrifice, listen-
ing to praises (uttered) at due seasons, accept your
appropriate milk-offering.²

11. Indra, with the company of the Maruts, Mitra,
with Twashtri and Aryaman, accept our praise and these
our oblations.

12. Agni, invoker of the gods, cognizant (which of)
the divine assembly (is to be honoured), offer this our
sacrifice according to the proper order.

13. Universal gods, hear this my invocation, whether
you be in the firmament or in the heaven : you who
(receive oblations) by the tongue of Agni, or are to be
(otherwise) worshipped : seated on this sacred grass, be
exhilarated (by the Soma).

14. May the adorable, universal deities, and both
heaven and earth, and the grandson of the waters,
hear my praise : let me not utter words to be disre-
garded, but let us, (brought) most nigh unto you,
rejoice in the happiness (you bestow).

15. May those mighty deities, having power to

¹ Amritasya sunavah the scholiast calls the sons of Prajapati,
the Viswadevas: 10 Sîma-Veda, 11. 945. Yajur-Veda, 33. 77.

² Yujyam payat, a mixture of milk and curds termed *amikshâ*,
as the text, *tapte payati dadhyâmayati sâ viswadevânamikshâ*,
when the milk is boiled he brings the curds, that is, the *amikshâ*,
proper for the Viswadevas.

destroy,¹ whether they have been manifested upon earth or in heaven, or in the abode of the waters, bestow upon us and our posterity² abundant sustenance both by night and day

16 Agni and Parjanya, prosper my pious acts (accept), you who are reverently invoked, our praise at this sacrifice one of you generates food, the other posterity³ grant us, therefore, food productive of descendant⁴

17 When the sacred grass is strewn, when the fire is kindled, and when I worship (you) with a hymn, and with profound veneration, then, adorable universal gods, rejoice in the oblation (offered) to-day at this our sacrifice

SUKTA IV (LIII)

THE deity is Pushan the *Rishi* Bharadwaja, the metre of the eighth verse is *Anushtubh*, of the rest *Gâyatri*

PUSHAN, lord of paths,⁴ we attach thee to us like a chariot, for (the sake of) bringing food, and of (accomplishing our) solemnity

2. Conduct to us a gracious householder, friendly

1 *Ahimáyâh* is explained *áhantri prajnáh*, having the wisdom or knowledge that kills

2 *Asmabhyam ishaye*, the latter, *ish*, is derived from *ish*, to wish, and is explained *putrádi* sons and the rest, *asmabhyam tasmaicha*, to us and to it, that is posterity, as the object of desire.

3 *Ilām anyo janayat garbham anyah* Parjanya, by sending rain, causes the growth of corn, and Agni, as the main agent in digestion, produces the vigour necessary for procreation

4 *Pathaspati*, see p. 483 note I

to men, liberal in (bestowing) wealth,¹ the giver of pious donations.

3 Resplendent Pushan, instigate the niggard to liberality, soften the heart of the miser.

4 Fierce Pushan, select (fit) roads for the passage of provisions: drive away all obstructors, (thieves, or the like), so that our holy rites may be accomplished.

5 Pierce with a goad² the hearts of the avaricious, wise Pushan and so render them complacent towards us.

6 Pierce with a goad, Pushan, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us.

7 Abrade, wise Pushan, the hearts of the avaricious, relax (their hardness), and so render them complacent towards us.

8. Resplendent Pushan, with that food-propelling goad which thou bearest, abrade the heart of every miser, and render it relaxed.

9. Resplendent Pushan, we ask of thee the service of that thy weapon, which is the guide of cows, the director of cattle

10. Make our pious worship productive of cows, of horses, of food, of dependants, for our enjoyment.

1 Vasuviram, literally, a hero [of riches, that is, according to the scholiast, one who is especially the instigator of poverty to acquire wealth, dharmam abhigrahitum viram, dharmasya vishesha-rayaistham

2 Paritrishthiśrayāḥ: śrayā is described as a stick with a slender point of iron; paritrishthā, a goad, the common vernacular derivative, śray, is a saw.

SUKTA V (LIV)

DEITY, *Rishi* and metre as before.

BRING us, Pushan, into communication with a wise man who may rightly direct us, who may even say, this is so¹

2 May we, by the favour of Pushan, come in communication: with (the man) who may direct us to the houses (where our goods are secreted), and may say, verily these are they

3 The discus of Pushan does not destroy, its sheath is not discarded its edge harms not us

4 Pushan inflicts not the least injury on the man who propitiates him by oblations he is the first who acquires wealth.

5 May Pushan come to (guard) our cattle, may Pushan protect our horses, may Pushan give us good

6 Come, Pushan, to (guard) the cattle of the institutor of the rite presenting libations, and also of us repeating (thy) praises

7 Let not, Pushan, our cattle perish, let them not be injured, let them not be hurt by falling into a well, come, therefore, along with them unharmed

8 We solicit riches of Pushan, who hears (our eulogies), who is the averter (of poverty), the preserver of that which is not lost, the ruler (over all)

1 Ya evedam its bravat Sâyana's explanation of this is curious and is justified by what follows by Vidushâ a wise man he understands a cunning man a conjurer the last phrase he therefore interprets to mean one who says this your property, has been lost and the passage that precedes he explains as directing the way to the recovery of the lost or stolen goods this is a new attribute of Pushan as the patron of fortune-tellers and recoverers of stolen property

9 May we never suffer detriment when engaged, Pushan, in thy worship we are at this time thine adorers¹

10 May Pushan put forth his right hand (to restrain our cattle) from going astray may he bring again to us that which has been lost

SUKTA VI (LV)

DMITY, *Rishi*, and metre as before.

COME illustrious grandson of Prajâpati² to (me thy) worshipper³ let us two be associated become the conveyer of our sacrifice

2 We solicit riches of our friend, (Pushan), the chief of charioteers, the wearer of a braid (of hair),⁴ the lord of infinite wealth

3 Illustrious Pushan, thou art a torrent of riches thou, who hast a goat for thy steed, art a heap of wealth the friend of every worshipper

4 We glorify Pushan, the rider of the goat, the giver of food, him who is called the gallant of his sister⁵

¹ Yajur-Veda, 33 41

² Vimuchō napât, the first is rendered by Prajâpati as he who, at the period of creation lets loose, vimunchati, visryati, all creatures from himself, swasakâsât sarvâh prajāh.

³ Ehi vâm vâ, according to Sâyana, here means praiser, from the root vâ, to go, to have odour, vâm gantâram stotâram mâm, Ehi, âgachchha.

⁴ Kaparddinam kapardaschudâ tadvantam; but it is more usually an epithet of Siva importing a braid of hair, not the chudâ or lock left on the crown of the head at tonsure

⁵ Swisur yo jâra uchyaate, the sister of Pushan is the dawn, with whom he, as the sun, may be said to associate amorously

5 I glorify Pushan the husband of his mother¹ may the gallant of his sister hear us, may the brother of Indra² be our friend

6 May the harnessed goats, drawing the deity in his car, bring hither Pushan, the benefactor of man

SUKTA VII (LVI)

DEITY and *Rishi* as before the metre is the same except in the last verse in which it is *Anushtubh*

NO (other) deity is indicated by him who declares the offering of mixed meal and butter³ to be intended for Pushan

2 He, the chief of charioteers, the protector of the virtuous Indra destroys his foes, with his friend Pushan for his ally

3 He, the impeller, the chief of charioteers, (Pushan), ever urges on that golden wheel (of his car) for the radiant sun⁴

4 Since, intelligent Pushan, of goodly aspect, the praised of many we celebrate thee to day, therefore grant us the desired wealth

5 Gratify this our assembly, desirous of cattle, by their acquisition thou Pushan, art renowned afar

1 *Mâtur didhishum râtreh patim* the lord or husband of the night

2 As one of the *Adityas* or sons of *Aditi* he may be called the brother of *Indra* who is also one of the number

3 *Karambhat* its *karambha* is said to be a mixture of parched barley meal and butter

4 *Parushe gavi* the first is explained *parvarati bhâswati vâ*, the period having or the shining the second is rendered *Aditya*, he who moves or revolves *gachchhatu gour idityah*

6. We deserve of thee well-being, remote¹ from evil, approximate to wealth, both for the sake of general sacrifice to-day, for the²sake of general sacrifice to-morrow.³

SUKTA VIII. (LVII.)

THE deities are Indra and Pushan; the *Rishi* and metre as before.

WE invoke you, Indra, and Pushan, for your friendship, for our well-being, and for the obtaining of food.³

2. One (of you) approaches to drink the *Soma* poured out into ladles, the other desires the buttered meal.⁴

3. Goats are the bearers of the one, two well-fed horses of the other,¹ and with them he destroys his foes.

4. When the showerer Indra sends down the falling and mighty waters, there is Pushan along with him.⁴

5. We depend upon the good-will of Pushan, and of Indra, as (we cling) to the branches of a tree.

6. We draw to us, for our great welfare, Pushan and Indra, as a charioteer (pulls tight) his reins.⁵

1 *Adyā cha sarvatātaye, swas cha sarvatātaye*: the substantive is explained *yajna*, that which is conducted by all the priests, *sarvair-ritwibhis tātaye*; or it may mean for the dissemination of all enjoyments, *sarveshām bhoginām vistārāya*.

2 *Sama-Veda*, i. 201.

3 *Karambham* - see the preceding Sukta, note 1.

4 *Sama-Veda*, i. 143.

SUKTA IX. (LVIII)

THE deity and *Rishi* as before ; the metre of the second verse is *Jagati*, of the rest *Trishtubh*,

ONE of thy forms, (Pushan), is luminous, one is venerable ; so that the day is variously complexioned : for thou art like the sun :¹ verily, bestower of food, thou protectest all intelligences : may thine auspicious liberality be manifested on this occasion.²

2. The rider of the goat, the protector of animals, in whose dwelling food is abundant, [the propitiated by sacred rites, who has been placed over the whole (world),³ the divine Pushan, brandishing his loosened goad, proceeds (in the sky), contemplating all beings.⁴

3. With those thy golden vessels, which navigate within the ocean-firmament, thou chargest the office of messenger of the sun :⁵ desirous of the sacrificial food, thou art propitiated by (that which is willingly offered.

¹ Pushan is here identified with both day and night, or is considered as their regulator.

² Sama-Veda, i. 75, also Nirukta, 12. 17., Sâyana follows Yâska.

³ Placed so by Prajâpati, according to the scholiast, in his capacity of nourishing all things, poshakatvena.

⁴ As identical with the sun

⁵ Yasi dutyam suryasya Sâyana relates a legend which says, that on one occasion, when Surya, with the gods, had set out to fight the Asuras, he sent Pushan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for which office Pushan is here commended.

4. Pushan is the kind kinsman of heaven and earth, the lord of food, the possessor of opulence, of goodly form: whom the gods gave to Surya, vigorous, well-moving, propitiated by (that which is) willingly offered.¹

SUKTA X. (LIX.)

INDRA and Agni are the deities; the *Rishi* is Bharadvāja; the first six stanzas are in the *Brishati* metre, the four last in the *Anushtubh*.

WHEN the libation is effused I celebrate, Indra and Agni, your heroic exploits: the *Pitris*,² the enemies of the gods, have been slain by you, and you survive.

2. Your greatness, Indra and Agni, is after this fashion, and is most deserving of praise: the same is your progenitor: twin brethren are you, having a mother everywhere³ present.¹

3. You approach together, when the libation is effused, like two fleet coursers to their forage: we invoke to-day Indra and Agni, deities armed with the thunder-bolt, to this ceremony for our preservation.

4. Divine Indra and Agni, augmenters of sacrifice, by whom the acclamation (of praise) is received, you

¹ *Kāmena kritah* is the whole text: the scholiast fills it up with *pravidivishayena stotribhir vasikritah* and, thou art subjected or propitiated by worshippers by means of the *Pasu* and other offerings.

² By *Pitrit*, in this place, the scholiast says *Asuras* are intended, as derived from the root *pi* to injure, *piyat* is *hina* *karmine*.

³ *Ithamastirau*, of whom the mother is here and there: *Aditi* is their mother, in common with all the gods, and she is here identified with the wide extended earth, *vishvā* *bhūmih*, according to *Sāyana*.

partake not of the (*Soma*) of him who, when the libation is effused, praises you (improperly),¹ uttering unacceptable eulogies.²

5. What mortal, divine Indra and Agni, is a judge of that (your act), when one of you, harnessing his diversely-going horses, proceeds in the common car.³

6. This footless (dawn), Indra and Agni, comes before the footed sleepers, animating the head⁴ (of living beings with consciousness), causing them to utter

¹ Yo vām stavat is explained by the commentator, he who may praise you badly, kutsitam stuyāt.

² Joshavākam vadataḥ the first is explained, pritiḥetutwena karttavyam swayam apritakaram vākam, speech to be uttered with the design of gaining affection, but of itself producing disaffection or dislike, so in the Nirukta, 5. 22, as quoted by Sāyana, ya Indrāṇi suteshu vām someshu stauti teshu na tasya asnithaḥ, of him who praises you two, Agni and Indra, when the Soma juices are effused you do not eat, (the offering) the printed Nirukta has, you eat, omitting the negative of joshavākam, it is first said, avijnātanāmadheyam bhavati, that being of unknown name is to be propitiated, and again, yo ayam joshavākam vadati vijnāpāḥ na tasya asnithaḥ, this person who utters, joshavākam, repeating incessantly, or silently, propitiatory prayer of various object, of that man, you two do not eat the offering.

³ Vishucho aswan yuyujīna iyate ekah samīne vathe : the one is Indra, who, as identical with the sun, goes over the world in a car which is common to him and Agni, as being also identified with the sun : the same identity being kept in view, Indra vokes the multiform horses, months, weeks, days, to a moniform car, or the year.

⁴ Hitwī siras, literally, exciting the head, which is the whole of the text, is explained prañinam sīro prerayitṛi, urging or animating the head of the living beings or it may apply to the dawn, as being headless, siras tyaktvā swayam asiraskā sati, she having abandoned the head, being of herself headless, though what they mean is doubtful so Śāma-Veda, 1. 281, and Yajush, 33. 93. : Mahidhara, after proposing the same interpretation as

loud sounds with their tongues, and passing onward she traverses thirty steps ¹

7 Indra and Agni, men verily stretch their bows with their arms but do not you desert us contending for cattle in the great combat

8 Indra and Agni, murderous, aggressive enemies harass us drive away mine adversaries separate them from (sight of) the sun

9 Indra and Agni yours are both celestial and terrestrial treasures bestow upon us, on this occasion, life-sustaining riches

10 Indra and Agni, who are to be attracted by hymns, you, who hear our invocation (accompanied) by praises, and by all adorations, come hither to drink of this *Soma* libation

SUKTA XI (LX)

THE deities and Rishi as before the metre of the three first stanzas is *Trishtubh*, of the next nine *Gayatri*, of the thirteenth *Trishtubh*, of the fourteenth *Bṛhats*, and of the last *Anushtubh*

HE overcomes his enemy, and acquires food, who worships the victorious Indra and Agni the lords of infinite opulence, most powerful in strength, desirous of (sacrificial) food

2 Indra and Agni, verily you have combated for (the recovery of) the cows, the waters, the sun, the

Sâyana suggests another, in which he refers the epithets to *vâch*, speech and for less meaning prose, *gadyâtmika*¹ and so on, but this is obviously fanciful

¹ The thirty *muhurtas* divisions of the day and night.

dawns that had been carried away (by the *Asuras*): thou reunitest, Indra, (with the world), the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so dost thou, Agni, who hast the *Niyut* steeds

3 Slayer of Vritra, Indra and Agni, come down with foe subduing energies, (to be invigorated) by (our) offerings be manifest to us, Indra and Agni, with unblameable and most excellent riches

4 I invoke those two, the whole of whose deeds of old have been celebrated Indra and Agni harm us not ¹

5 We invoke the fierce Indra and Agni, the slayers of enemies may they give us success in similar warfare.²

6 Counteract all oppressions (committed) by the pious counteract all oppressions (committed) by the impious ³ protectors of the virtuous, destroy all those who hate us

7 Indra and Agni, these hymns glorify you both - drink, bestowers of happiness, the libation

8 Indra and Agni, leaders (of rites), whose *Niyut* steeds are desired by many, come with them to the doner (of the libation)

9 Come with them, leaders (of rites), to the effused libation, to drink, Indra and Agni, of the *Soma* ⁴

1 Sâma Veda, II 203

2 Sâma Veda, II 204, Yajur-Veda, 33 61.

3 Hato vritrany âryaḥ hato dâśanī, vritrāṇi and dâśanī, being neuter, can scarcely signify âryas and dâśas themselves therefore the scholiast interprets them âryaish and dâśaish kṛtāni, things done by them severally, that is, upadravajātāni, things generated by violence or oppression and the like also Sâma-Veda II 205

4 This and the two preceding occur Sâma-Veda, II 341-343.

10 Glorify that Agni who envelopes all the forests with flame, who blackens them with (his) tongue

11 The mortal who presents the gratifying (oblation) to Indra in the kindled (fire), to him (Indra grants) acceptable waters for his sustenance

12 May those two grant us strengthening food and swift horses to convey (our offerings) ¹

13 I invoke you both, Indra and Agni, to be present at the sacrifice, and both together to be exhilarated by the (sacrificial) food, for you are both donors of food and riches, and therefore I invoke you both for the obtaining of sustenance

14 Come to us with herds of cattle, with troops of horses, with ample treasures divine friends, Indra and Agni givers of happiness, we invoke you as such for your friendship

15 Hear Indra and Agni, the invocation of the institutor of the rite as he offers the libation partake of the offering come, quaff the sweet *Soma* beverage.

SUKTA XII (LXI)

THE deity is Sarasvatī the Rishi as before the metre of the three first stanzas and of the thirteenth is *Jagati*, of the fourteenth *Trishtubh* and of the rest *Gayatri*

SHE gave to the donor of the oblations, Vadhryaswa a son, Divo lasa² endowed with speed and acquitting the debt (due to gods and progenitors) she who destroyed

¹ Sāma Veda II 409—501

² The Vishnu Purana makes the father of Divodāsa Bahwaswa but this is a various or erroneous reading it is another representation of the name Bandyāsua a MSS of the Vāyu Purana is cited in the note for the reading of our text Badhryaswa. Vishnu Purana p 404 note 51

the churlish niggard (thinking) only of himself ¹ such are thy great bounties, Saraswatī

2. With impetuous and mighty waves² she breaks down the precipices of the mountains, like a digger for the lotus fibres ³ we adore for our protection, with praises and with sacred rites, Saraswatī the under-miner of both her banks.

3 Destroy, Saraswatī, the revilers of the gods, the offspring of the universal deluder, Vṛisaya ⁴ giver of

¹ Pani is usual

² In the first stanza Saraswatī has been addressed as a goddess here she is praised as a river the confusion pervades the entire Sūkta

³ Bīsa khā iva, bīsam khanatī, who digs the bīsa, the long fibres of the stem of the lotus, in delving for which he breaks down the banks of the pond

⁴ Vṛisaya is a name of Tvashtṛī, whose son was Vṛitra; in Sāyana's introduction to the Black, or Taittirīya Yajush, a curious legend is related, intended to illustrate the importance of correctly accentuating the words of the Veda. Indra, it is said, had killed a son of Tvashtṛī, named Viśwarupa, in consequence of which there was enmity between them, and, upon the occasion of a Soma sacrifice, celebrated by Tvashtṛī, he omitted to include Indra in his invitations to the gods. Indra, however, came an uninvited guest, and by force took a part of the Soma libation; with the remainder Tvashtṛī performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra. In uttering the Mantra, however, the officiating priest made a mistake in the accentuation of the term Indraghātaka, slayer of Indra, in which sense, as a Tat-Puruṣa compound the acute accent should have been placed upon the last syllable, instead of which the reciter of the Mantra placed the accent on the first syllable, whereby the compound became a Bahuvrīhi epithet, signifying one of whom Indra is the slayer consequently, when by virtue of the *rit*, Vṛitra

sustenance, thou hast acquired for men the lands (seized by the *Asuras*), and hast showered water upon them.²

4. May the divine Saraswati, the acceptress of (sacrificial) food, the protectress of her worshippers, sustain us with (abundant) viands.

5. Divine Saraswati, protect him engaged in conflict for the sake of wealth, who glorifies thee like Indra.

6. Divine Saraswati, abounding in food, protect us in combat, and, like Pushan, give us gifts.

7. May the fierce Saraswati, riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation.

8. May she whose might, infinite, undeviating, splendid, progressive, water-shedding, proceeds loud-sounding.

9. Overcome all our adversaries, and bring to us her other water-laden sisters,³ as the ever-rolling sun (leads on) the days

10. May Saraswati, who has seven sisters,³ who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

11. May Saraswati, filling (with radiance) the vast expanse of earth and heaven, defend us from the reviler.

was produced, he was foredoomed by the wrong accentuation to be put to death by Indra, instead of becoming his destroyer : *Taittiriya Yajush*, p. 43.

2 *Kshitibhyo avaniravindo visham ebhyo asravah* may also admit of a different interpretation according to *Sâyana*, or thou hast shed poison upon them, or destroyed them.

3 *Ati swastiranyâ sitivaci* : *ati* is put, is said, for *atini*, to lead over or beyond, or in the order of the text, *ati dwishah*, may the other sisters overcome those who hate us.

3 *Saptaswatî* : either the seven metres of the Vedas, or the seven rivers.

12 Abiding in the three worlds, comprising seven elements,¹ cherishing the five races (of beings), she is ever to be invoked in battle.

13 She who is distinguished amongst them² as eminent in greatness and in her glories, she who is the most impetuous of all other streams, she who has been created vast in capacity as a chariot,³ she Saraswati, is to be glorified by the discreet (worshipper)

14 Guide us Saraswati, to precious wealth, reduce us not to insignificance,⁴ overwhelm us not with (excess of) water, be pleased by our friendly (services) and access to our habitations, and let us not repair to places unacceptable to thee

1 Saptadhātu, as before, either the metres or the rivers

2 Asu, amongst them, divinities, or rivers, devatānām nadinām madhye

3 Ratha iva brihata vibhwane kritā made great in vastness, like a chariot created by Prajāpati, so created, vibhwane, vibhūtwāya, for greatness or vastness

4 Mā āpa spharish sphara it is said means increase greatness, prosperity, with the prefix it implies the reverse, apravṛddhān mā kārshih, do not make us unimportant or abject.

END OF THE FOURTH ASHTAKA

RIG-VEDA SAMHITA.



FIFTH ASHTAKA.



FIRST ADHYAYA.



MANDALA VI. (*Continued*).



ANUVA'KA VI.

SUKTA I. (LXII)

THE deities are the Aswins; the *Rishi* is Bharadvāja; the metre *Trishubh*.

I PRAISE the two leaders of heaven, the presiders over this world: I invoke the Aswins, glorifying them with sacred hymns, them who are ever the discomfitters (of foes), who at dawn scatter the investing glooms to the ends of the earth.

2. Coming to the sacrifice with their bright splendours, they light up the lustre of (their) car; emitting vast and infinite radiance: they drive their horses over deserts (refreshing them) with water.

3. Fierce Aswins, from that humble mansion to which (you have repared), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven). Let the injurer of the liberal man (be consigned by you) to (final) repose.

4 Harnessing their horses, bringing excellent food, nourishment, and strength, they approach (to receive) the adoration of their recent worshipper, and may the benevolent ancient invoker of the Gods (Agni) sacrifice to the ever youthful (deities)

5 I worship with a new hymn those two quick-moving good-looking ancient (Aswins), the achievers of many exploits, who are the givers of great felicity to him who prays to (them), or praises (them, the bestowers of wondrous gifts on him who adores (them)

6 They bore up from the waters, from the ocean, by the winged horses attached to their car, (passing) by roads unsoiled by dust, Bhujyu, the son of Tugra, they (bore him) from out of the lap of the water ¹

7 Riders in your car you have penetrated the mountain by your triumphant chariot showerers (of benefits) you heard the invocation of Vadhrimati you have nourished bountiful givers, the cow for Sayu—and in this manner displaying benevolence are you everywhere present *

8 Heaven and Earth *A'dityas, Vasus, Maruts*, render that dread anger of the gods which (has) of old (been directed) against mortals, destructive and fatal to him who is associated with the *Rākshasas* ²

9 Mitra and Varuna recognise him who of all the world worships the royal (Aswins) in due season,

¹ Arnaso nirupasthāt from the womb of the water, jlasya yonē samudrād adbhya n r āgamayatām: see vol I p 306

² Rakshoyuje is explained Rākshasām swām ne prerakti ya vā or Rakshobh r yuktāya yajwane one who sacrifices assisted or joined by the Rākshasas

he hurls his weapon against the strong *Rākshasa*, against the malignant menaces of man.¹

10. Come with your shining and well-guided² chariot, (fitted) with excellent wheels,³ to our dwelling, (to bestow upon us) male offspring: cut off with secret indignation⁴ the heads of those obstructing (the adoration) of the mortal (who worships you).

11. Come down, whether with the most excellent, or middling, or inferior *Niyut* steeds; set open the doors of the fast-shut stall of the cattle: be bountiful to him who praises you.

SUKTA II. (LXIII)

THE deities, *Rishis*, and metre as before; but the last stanza has only one *pāda*.

WHERE may our praise and oblations find to-day, for a messenger, those two splendid (Aswins), the invoked of many, and bring the *Násatyas* to our presence? Be propitiated (Aswins) by the adoration of his (your worshipper).

2 Praised, that you may drink the (sacrificial) beverage, you come promptly upon this my invocation: keep guard around the dwelling against (all) adversaries, so that neither one that abides at a distance nor a neighbour may do us harm

1 Droghāya chid vachase ānarāya is explained, abhidrohāmakāya manushyasambhandine vachanāya eva.

2 Nriyatā rathena, having a leader, a driver; or nri may mean a horse.

3 Antaraschakraish The commentator explains the adjective amikrishtaiḥ, with not inferior wheel.

4 Sanutyena tyajatā are explained tirohitena krodhena.

3. (What is essential) for the copious effusion of (the sacrificial) food has been done for you: the very delicate sacred grass has been strewn; the (priest with) uplifted hands desirous of your presence praises you; the stones express (the *Soma* juice), designing it for you.

4. Agni is above for you: he is present at (your) sacrifices; the oblation flows diffusive and redolent of *ghṛi*: diligent and zealous is the ministrant priest who is engaged, *Nāsatyas*, in your invokation.

5. Protectors of many, the daughter of *Surya* ascended your chariot, the defence of hundreds, for refuge. Sagacious leaders and guides,¹ you have excelled by your devices² (all others) at this appearance of the adorable (deities)

6. You have provided with these beautiful splendours, gratification for the enjoyment of *Surya*, your horses have descended for felicity, deserving of praise, the laudation (of the sages) has reached you glorified.

7. May your rapid burthen-bearing steeds bring you *Nasatyas* to the (sacrificial) food: your chariot swift as thought has dispensed substantial, desirable, abundant food

8. Protectors of many, vast (wealth) is to be distributed by you. give us then nutritious and invariable food³ Givers of delight, there are to you, adorers,

¹ *Narā-nṛtyu* would be literally, guides and dancers.

² It is not very clear what is intended: the scholiast refers to the legend of the *Aswins* carrying off in their car the daughter of *Surya* from the other gods, as narrated in the *Amereya Brahmana*, iv 7.

³ The expression is singular, *dhenuṃ na iṣam pinvataṃ askāṃ*, literally, give us a cow, food, that does not stray. *Savara* explains *dhenu* by *pratyakṣi*, gratifying; or *iṣam* may be the adjective for *askāṃ*, as it is a desirable cow.

and fit praise, and libations, which are prepared to acknowledge your liberality.

9 May the two straight-going, light-moving, (mares) of Puraya be mine, may the hundred cows belonging to Sumitha, may the dressed viands prepared by Peruka be for me may Sanda bestow upon me ten handsome golden chariots, and obedient, valiant, and well-favoured (dependants) ¹

10 May Purupanthâ, Násatyas, grant to him who praises you hundreds and thousands of horses. may he give them, heroes, to Bharadwâja : achievers of great deeds the *Râkshasas* be slain.

11. May I be associated with the pious int he abundant felicity bestowed by you.

SUKTA III. (LXIV.)

THE deity is Ushas, the *Rishi*, Bharadwâja; the metre, *Trishtubh*.

THE white and shining tints of the dawn have spread like the waves of the waters, for the beautifying (of the world), she renders all good roads easy to be

¹ We have nothing in this verse but epithets; in the first half, *vyre raghvi*, two straight right going, require some such noun as *vâdave*, mares; to *sutam*, a hundred, the scholiast supplies *gavâm*, of cows; and to *pukwâ*, for *pukwân*, he adds, *annân*, viands. in the second half we have *hiranimah asmad*, dishonour to us handsome, & *rathân*, cars, understood, and again, *vasîsah abishâchak vishwân*, obedient, val'orous, handsome—what? we must ask the scholiast. The answer is, *purushân*, men. If we render the stanza literally, it is utterly unintelligible the greater part of the Sukta is very obscure.

traversed; she who is replete with delight, excellence, and health

2 Divine Ushas, thou art seen auspicious, thou shinest afar thy bright rays spread over the sky, lovely and radiant with great (splendours), thou displayest thy person

3 Ruddy and resplendent kine¹ bear the auspicious, expanding illustrious dawn like a warrior, who casting [his darts or a swift charger scattering enemies, she drives away the glooms

4 Thine are good roads and easy to be traversed in mountains and inaccessible places thou passest self-irradiating over the waters bring to us, daughter of heaven, in thy spacious and beautiful chariot, desirable riches

5 Do thou Ushas bring me opulence, for unopposed thou bearest with thy oxen (wealth to thy worshippers), according to thy satisfaction daughter of heaven, thou who art divine, who art lovely, art to be worshipped at the first (daily) rite

6 At thy dawning divine Ushas, the birds spring up from their nests and men who have to gain their sustenance (arise) thou, divine Ushas, bringest ample wealth to the mortal who is nigh thee, the offerer of the oblation

¹ Gāvah is rendered by Sáyana, rasmayah rays, one of its meanings it is true, but rather incompatible here with the verb valiant: vehunt

SUKTA IV. (LXV.)

THE deity *Rishi*, and metre as before

THIS heaven born daughter (of the sky), driving away the darkness for us, makes visible human beings,¹ she who with bright lustre is perceived dissipating the glooms, and (extinguishing) the planets (shining) in the nights.²

2 The dawns in beautiful chariots drawn by purple steeds in pairs, shine gloriously as they proceed (along the heaven): bringing on the commencement of the great (morning) sacrifice, they disperse the darkness of the night

3 Dawns, bringing fame, and food, and sustenance, and strength to the mortal, the donor (of the oblation), abounding in wealth, and proceeding (through the sky), bestow upon the worshipper to-day food with male descendants and riches

4. Verily, dawns, there is at present wealth to give to your worshipper, to the man offering (oblations), to the sage repeating your praise; if the praises (are accepted), then bring to him who is like me such wealth as has been formerly bestowed upon myself).

5. Verily, Ushas, the *Angirases* through thy (favour) recover the herd of cattle from the summit of the mountain, by adoration and by prayer they have divided (the rock); unfailing was the praise of the gods uttered by the leaders (rites)

¹ *Udgirati mānuṣāṁ prāṇān*, is, literally, vomits them, i. e., brings them up out of darkness into light

² *Pāṇyān, śrī yāmyān, ātmanā, &c.* being so translated for *y*, see the slight change in German articulation.

6. Daughter of heaven, dawn upon us, as upon those of old: possessor of riches (dawn) upon the worshipper, as (thou hast done upon) Bharadvāja: grant to him who glorifies thee, wealth with male descendants: give to us food that may be distributed to many.

SUKTA V. (LXVI.)

THE deities are the Maruts; the *Rishi* and metre as before.

MAY the like-formed, benevolent, all-pervading, all-humiliating troop (of the Maruts) be promptly with the prudent man: the troop that ever cherishes all that amongst mortals is designed to yield (them) advantage;¹ and (at whose will) *Prisni*² gives milk from (her) bright udder once (in the year).

2. Unsoiled by dust the golden chariots of those Maruts, who are shining like kindled fires, enlarging themselves (at will) two fold and three fold, and (charged) with riches and virile energies, are manifest

3. They (who are) the sons of the showerer Rudra, whom the nursing (firmament is able) to sustain, and of whom, the mighty ones, it is known that the great *Prisni* has received the germ for the benefit (of man).

¹ The phraseology is obscure, *matreshu anyad dohaso pīpāya*. It is amplified by Sāyana, *tad rupam, (marutām), matryaloke anyad oshadhīvanaspatyādīkam kāmān dogdhum āpyāyayati*, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees, and the like, to flourish, so as to milk or yield what is desired.

² *Prisni* is said here to imply the firmament, which, by the influence of the winds, sends down its milk, *i. e.*, rain, once, *i. e.*, at the rainy season.

4. They who approach not to men by any conveyance, being already in their hearts,¹ purifying their defects: when brilliant they supply their milk (the rain) for the gratification (of their worshippers): they are watering the earth (manifesting their collective) form with splendour.

5. Approaching nigh to whom, and repeating the mighty name of the Maruts, (the worshipper is able) quickly to obtain (his wishes); the liberal donor pacifies the angry Maruts, who are otherwise in their might the resistless plunderers (of their wealth) ²

6. Those fierce and powerfully arrayed (Maruts) unite by their strength the two beautiful (regions) heaven and earth;³ in them, the self-radiant, heaven and earth abide: the obstruction (of light) dwells not in those mighty ones.

7. May your chariot, Maruts, be devoid of wickedness; that which (the worshipper) impels, and which without driver, without horses, without provender, without traces, scattering water and accomplishing (desires), traverses heaven and earth and the paths (of the firmament).

8. There is no propeller, no obstructor, of him, whom, Maruts, you protect in battle: he whom (you

¹ The Maruts are here regarded as identical with the Prāṇā, vital air.

² The words are unusual, and the construction elliptical and involved: he pacifies those as ye grāma āyāśa mātānā an child, who now are thieves going with greatness verily ever.

³ By the rain, which may be said to form a bond of union between heaven and earth

prosper) with sons, grandsons cattle and water, is in war the despoiler of the herds of his ardent (foe) ¹

9 Offer to the loud sounding, quick-moving, self-invigorating company of the Maruts, excellent (sacrificial) food (to them) who overcome strength by strength the earth trembles, Agni, at the adorable (Maruts)

10 The Maruts are resplendent as if illuminators of the sacrifice, (bright) as the flames of Agni entitled are they to adoration, and like heroes making (adversaries) tremble brilliant are they from birth, and invincible

11 I worship with oblations that exalted company of the Maruts the progeny of Rudra, armed with shining lances the pure and earnest praises of the devout (adorer) are emulous in the invigoration (of the Maruts), as the clouds vie in the emission of the rain ²

SUKTA VI (LXVII)

THE deities are Mitra and Varuna, the *Rishis* and metres as before

(I PROCEED) by my praises to exalt you, Mitra and Varuna the eldest of all existing things you two, though not the same are the firmest restrainers with

¹ Sa vrajam darta párye adha dyoh is explained sa gavam sangham dārayitā sangrame—dyoh is rendered by viṣṭigishor vā satroh of one desirous to overcome or an enemy

² Divah sardhāya suchayo manishā girayo nāpa ugrā aspri-dhran is literally of heaven for the strength pure praises mountains like waters fierce have vied Sāyana renders divah by stotuh of the praiser or worshipper sardhāya marutāya for the strength of the Maruts and giri by megha a cloud the line is a fair specimen of the whole Sukta which is very elliptical and obscure

your arms, and hold men back (from evil) as they check (horses) with reins

2 This my praise is addressed to you both, and proceeds to you beloved (deities) together with the oblation the sacred grass is spread before you grant us, Mitra and Varuna, anassailable dwelling, that through your favour, munificent divinities, may be a (secure) shelter

3 Come, Mitra and Varuna, beloved by all, and invoked with reverence to the propitious rite, you who by your bounty support men labouring for sustenance as a workman (maintains himself) by work

4 Who (are) strong as horses, accepters of pious praise, observers of truth, whom Aditi conceived. whom, 'mighty of the mighty at your birth and formidable to mortal foes, she bore

5 Inasmuch as all the gods equally pleased and rejoicing in your greatness conferred strength upon you, and since you are pre eminent over the wide heaven and earth, your courses are unobstructed, unimpeded ¹

6 You manifest viour daily, you strengthen the summit of the sky as if with a pillar,² the solid firmament and the universal deity (the sun) replenish earth and heaven with the food of man

7 You two support the sage (worshipper), filling his belly when he and his dependants fill the sacrificial chamber, when, sustainers of all, the rain (is sent

¹ *Spasā adabdhāso amurā*—the scholiast explains, *spasah* by *rasmayas cbarā vā*, rays, or perhaps reins or goings, which are *abhisatā*, uninjured, *amuchā* not bewildered.

² *Upamāś ira*—*upamāt* is explained, *sthunā*, a post or pillar—the post to which a calf is tied, according to the commentator.

down by you), and the young (rivers) are not obstructed, but, undried, diffuse (fertility) around

8 The wise man always (solicits) you with his prayers¹ for this (supply of water), when approaching you sincere in sacrifice may your magnanimity be such that you, the feeders upon *ghṛi* may exterminate sin in the donor (of the oblation)

9 (Exterminate also), Mitra and Varuna, those who, emulously contending, disturb the rites that are agreeable and beneficial to you both those divinities, those mortals, who are not diligent in adoration, those who performing works perform not sacrifices, those who do not propitiate you *

10 When the intelligent (priests) offer praise, then some of them glorifying (Agni and other deities), recite the *Nivid* hymns such being the case, we address to you sincere adoration, for in consequence of your greatness you do not associate with (other) divinities *

1 Literally, with his tongue jibvayā

2 There is no verb to govern the objects specified and the scholiast brings on from the preceding verse *vichayishtam vināsayatam* destroy the expressions in the second half of the stanza are somewhat equivocal, *na ye devāsa ohasā na mātā ayajnasācho apyo na putrāḥ ohasā* is explained *vahanasadhanena* by the means of conveying—wishes it may be supposed *stotrena*, by praise *opyāḥ* is rendered *karṇavantah* doing acts from *apas opus* but not sacrificing or sacrificing in vain *vrithā karmanā kurvantah na putrāḥ* not sons is rendered *aprinantah* not pleasing or satisfying

3 *Na kṛ devebhīr yatataḥ* you do not go *gachhataḥ* with other gods *anyair devaiḥ saha*, you are not associated with them at sacrifices

11. Upon your approach, Mitra and Varuna protectors of the dwelling, your (bounty) is unlimited,¹ when (your) praises are uttered and the sacrificers add in the ceremony the *Soma* that inspires straight forwardness and resolution, and is the showerer (of benefits)

SUKTA VII (LXVIII)

1

THE deities are Indra and Varuna, the *Rishi* is Bharadvāja; the metre of the first ninth, and tenth verses is *Jagats* and of the rest *Trishtubh*

MIGHTY Indra and Varuna, promptly has the *Soma* returned, engaged conscientiously (with the priests) to offer sacrifice to you to obtain food for him by whom, like Manu, the sacred grass has been clipped he who (invited you hither) to day for exceeding happiness

2 You two are the principal (divinities) at the worship of the gods, the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessed of vast strength, destroyers of foes by truth, entire hosts (of yourselves)

3 Praise Mitra and Varuna, renowned for all glorious energies and enjoyments one of whom slays Vritra with the thunderbolt, the other, intelligent by

1 Yuvor askridhoyu there is no substantive the scholiast supplies yuvibhāim deyam grihādikam avichchhānam bhavati, that which is to be given by you as houses and the like, is unchecked, askridhoyu is explained by Vāṅmā, 'long-lived, askridbhāyuh kridhu meaning short or nikṛittam, cut off, and he cited a text in which it is associated with ajara, as yo askridhoyur ajarah swarrān, who is long-lived, free from decay, an occupant of heaven. Nra. VI. 3

his might, comes to the aid (of the pious when) in difficulties

4 When amongst mankind, both males and females, and when all the gods spontaneously striving glorify you, Indra and Varuna you become pre-eminent in greatness over them, as do you, wide heaven and earth (surpass them also)

5 He who spontaneously presents you, Indra and Varuna (oblations), is liberal, wealthy and upright: he shall prosper with the food of his adversary, and possess riches, and opulent descendants

6 May that opulence comprising treasure and abundant food, which you bestow, deities, upon the donor (of the oblation, that, Indra and Varuna, which baffles the calumnies of the malevolent, be ours.

7 May that opulence, Indra and Varuna, which is a sure defence, and of which the gods are the guardians, be ours, celebrating your praise, whose destroying prowess in battles victorious (over foes) speedily obscures (their) fame

8 Divine and glorified Indra and Varuna, quickly bestow upon us wealth for our felicity and thus eulogising the strength of you two, mighty '(deities)', may we pass over all difficulties as (we cross) the waters with a boat

9 Repeat acceptable and all comprehensive praise to the imperial mighty divine Varuna, he who, endowed with greatness, with wisdom, and with splendour, illumines the spacious (heaven and earth).

10 Indra and Varuna observant of holy duties, drinkers of the *Soma* juice, drink this exhilarating effused libation: your chariot approaches along the road to the

sacrifice, (that you may partake) of the food of the gods, and drink (the *Soma*).

11. Drink, Indra and Varuna, showerers of benefits, of the most sweet *Soma*, the shedder (of blessings) : this your beverage, is poured forth by us : sitting on the sacred grass, be exhilarated by the draught).

SUKTA VIII. (LXIX.)

THE deities are Indra and Vishnu ; the *Rishi* as before ; the metre is *Trishtubh*.

I EARNESTLY propitiate you, Indra and Varuna, by worship and (sacrificial) food : upon the completion of the rite, accept the sacrifice, and grant us wealth, conducting us by safe paths.

2. May the prayers that are repeated to you reach you, Indra and Vishnu : may the praises that are chaunted reach you : you are the generators of all praises, pitchers recipient of the *Soma* libation.

3. Indra and Vishnu, lords of the exhilaration, of the exhilarating juices, come to (drink) the *Soma*, bringing (with you) wealth : may the encomiums of the praises repeated along with the prayers anoint you completely with radiance.

4. May your equally-spirited steeds, Indra and Vishnu, the triumphant over enemies, [bear you hither : be pleased with all the invocations of your worshippers : hear my prayers and praises.

5. Indra and Vishnu, that (exploit) is to be glorified, by which, in the exhilaration of the *Soma*, you have strode over the wide (space) : you have traversed the wide firmament : you have declared the worlds (fit) for our existence.

6 Indra and Vishnu, feeders upon clarified butter, drinkers of the fermented *Soma*, thriving upon oblations, accepting them offered with reverence, bestow upon us wealth, for you are an ocean, a pitcher, the receptacle of the libation

7 Indra and Vishnu, agreeable of aspect, drink of this sweet *Soma*, fill with it your bellies may the inebriating beverage reach you hear my prayers, my invocation

8 You have both (ever) been victorious never have been conquered neither of you two has been vanquished with whom ever you have contended you have thrice conquered thousands¹

1 Tredhā sahasram vi tad araye'hām, vyakramethām the passage is somewhat doubtful the treble manner or kinds it is said, mean the world the Vedas, and speech, lokavedavāgatmana tridhā sthitam, being in three ways, consisting of speech, the vedas, the world, sahasram, amitam, unmeasured, infinite. Sāyana cites the Aitareya Brāhmana for an explanation, which, with his own scholia imports that after Indra and Vishnu had overcome the Asuras Indra said to them we will divide the universe with you whatever Vishnu traverses with three steps shall be ours the rest shall be for you to which the Asuras consented With his first step Vishnu traversed the three world with his second he traversed, vichakrame, what that means must be left to the Brahmans the Vedas, and with the third he crossed over all speech sarvasyā vācho upari tritiyam padam prakshiptavān so that in fact nothing was left for the Asuras so far tredhā is somewhat made out, but what is the meaning of sahasram? To this it is answered, that it implies infinite or the whole which is necessarily implied by combining all worlds, all Vedas, all modes of speech Sāyana also quotes the Taittiriya, seventh Kānda for the meaning of sahasra, being here, sarvam jagat, the whole world At Brahm, vi 15

SUKTA IX. (LXX.)

HEAVEN and Earth are the deities; the *Rishi* is Bharadvāja
the metre is *Jagati*.

RADIANT Heaven and Earth, the asylum of created beings, you are spacious, manifold, water-yielding, lovely, separately fixed by the functions of Varuna, undecaying, many-germed.¹

2. Uncollapsing, many-showering, water retaining, yielding moisture, beneficent, pure in act: do you two, Heaven and Earth, rulers over created beings, grant us vigour, that may be favourable to (the increase of) mankind.

3. Firm-set Heaven and Earth, the mortal who has offered (oblations) for your straight-forward course, accomplishes (his objects), he prospers with progeny, and, invigorated by your operation, many beings of various forms, but similar functions, are engendered.

4. You are surrounded, Heaven and Earth, by water: you are the asylum of water: imbued with water: the *augmenters of water: vast and manifold*; you are first propitiated in the sacrifice: the pious pray to you for happiness, that the sacrifice (may be celebrated)²

5. May Heaven and Earth, the effusers of water, the milkers of water, dischargers of the functions of water, divinities, the promoters of sacrifice, the bestowers of wealth, of renown, of food, of male posterity, combine together.

¹ Sama-Veda, 1. 378; Yajur-Veda. 34. 45.

² *Ite sumnam ishtaye*, ask happiness for the sacrifice: for, *Sāyana* observes, when there is happiness, sacrifices proceed, *sukhe sati yāgāḥ pravartante*.

6 May father Heaven, may mother Earth, who are all-knowing, and doers of good deeds, grant us sustenance may Heaven and Earth, mutually co operating and promoting the happiness of all, bestow upon us posterity, food, and riches

SUKTA X. (LXXI)

The deity is *Savitri*, the *Rishi* as before, the metre of the three first stanzas is *Jagati* of the three last *Trishtubh*.

THE divine and benevolent *Savitri* puts forth his golden arms for (making) donations the adorable, youthful, sagacious (deity), stretches out his hands, filled with water, in the various service of the world

2 May we be amongst the progeny of the divine *Savitri*, and (have power) to offer him most excellent donations for thou art he who (art absolute) in the procreation and perpetuation of many (living beings), bipeds or quadrupeds

3 Do thou, *Savitri*, prosper to day our dwelling with unrejurable protections, confirming happiness do thou, who art golden-tongued,¹ (be vigilant) for our present prosperity protect us, let not any calumniator have power (to harm) us.

4 May the divine, munificent, golden handed, golden jawed, adorable, sweet-spoken *Savitri*, rise regularly at the close of night when he bestows abundant and desirable (food) upon the donor of the oblation

¹ *Hiranyajihva* may also mean one whose speech is pleasant and beneficial *hita ramaniya vāk* Mahidhara says that *jihvā* may imply *jvālā* flame when the epithet will signify he whose light or heat is beneficial — *Yagus* 33 69

5. May Savitri put forth like an orator¹ his golden well-formed arms: (he who), from the ends of the earth, ascends to the summit of the sky, and, moving along, delights every thing that is.

6. Beget for us, Savitri, wealth to-day, wealth to-morrow, wealth day by day: thou art the giver of ample wealth, of a (spacious) mansion may we by this praise become partakers of wealth.²

SUKTA XI. (LXXII.)

THE deities are Indra and Soma, the *Rishi* and metre as before.

GREAT, Indra and Soma, is that your greatness, for you have made great and principal (beings): you have made known (to men) Surya and the waters: you have dissipated the glooms and (destroyed) the revilers.

2. Indra and Soma, you have led on the dawns; you have upraised the sun with his splendour; you have propped up the sky with supporting pillar (of the firmament): you have spread out the earth, the mother (of all).

3. Indra and Soma, you slew Ahi and Vritra, the obstructor of the waters; for which the heaven venerates you both: you have urged on the waters of the rivers until they have replenished numerous oceans.

¹ Upavaktā-iva, like one who addresses or advises.

² Yajur-Veda, 3. 6; Mahidhara interprets vāms, which Sāyana renders dhanam, by kṛmaphalam, the reward of holy acts or sacrifice, both interpreting it as usual, vananiyam, that which it is desirable to obtain, and which will apply equally to wealth or reward: kshaya he renders residence, and bhureh, babukālinasya, long protracted, that is, residence in heaven, Swarganivāśah.

4 Indra and Soma, you have deposited the mature (milk) in the immature udders of the kine you have retained the white (secretion), although not shut up within those many coloured cattle

5 Indra and Soma, do you promptly bestow upon us preservative renowned riches accompanied by offspring, for you, fierce (divinities) have dissipated amongst men, strength, useful to man, victorious over hostile hosts

SUKTA XII (LXXIII)

THE deity is Brihaspati the *Rishi* and metre as before.

BRIHASPATI who is the breaker of the mountain, the first born (of Prajâpati) the observer of truth, the descendant of Angiras, the partaker of the oblation the traverser of two worlds, abiding in the region of light, is to us as a father he, the showerer, thunders loud in heaven and earth :

2 Brihaspati, who has appointed a region for the man who attends diligently at divine worship destroying impediments, conquering foes, overcoming enemies, demolishes various cities (of the *Asuras*)

1 In the first instance it is said Brihaspati was born of the seed of Prajâpati, afterwards from the Angirases upon the authority of the Aitareya Brâhmana where a strange and filthy legend is told of the origin of various deities from the seed of Prajâpati converted into burning coals from some of these proceeded, it is said, the Angirases, and afterwards, from other coals, not yet cool Brihaspati this however, does not agree exactly with the text in which Angirasa as a patronymic, implies the descend of Brihaspati from Angiras. Aitareya Brâhmana

3 This divine Brihaspati has conquered the treasures (of the enemy), and the spacious pastures with the cattle : purposing to appropriate the water (of the firmament), he destroys with sacred prayers the adversary of heaven.

SUKTA XIII. (LXXIV.)

THE deities are Soma and Rudra : the *Rishi* and metre as before.

SOMA and Rudra, confirm (in us the strength) of *Asuras*; may sacrifices in every dwelling adequately reach you : do you, possessors of the seven precious things,¹ bestow happiness upon us ; happiness upon our bipeds and quadrupeds.

2. Soma and Rudra, expel the wide-spread sickness that has entered into our dwelling ; keep off *Nirriti*,² so that she may be far away, and may prosperous means of sustenance be ours.

3. Soma and Rudra, grant all these medicaments for (the ailments of) our bodies : detach, set free, the perpetrated iniquity that has been bound up in our persons.³

1 *Sapta ratnā dadhānā* : no explanation is given by the scholiast as to what they are.

2 *Nirriti* is here interpreted *alakshmi*, misfortune and poverty.

3 That is, disease is regarded as the consequence and advance of some committed sin ; and the removal of the malady is proof of its expiation.

4. Sharp-weaponed, sharp-arrowed, profoundly-honoured Soma and Rudra, grant us happiness in this world. propitiated by our praise, preserve us : liberate us from the bonds of Varuna

SUKTA XIV. (LXXV)

WEAPONS, persons, and implements employed in war, are considered as the deities, the *Rishi* is Payu, the son of Bharadwaja, the metre of the 6th and 10th verses is *Jagati*, the 12th, 13th, 15th, 16th and 19th, *Anushtubh*, of the 17th, *Pankti*, of the rest, *Trishtubh*.

WHEN the mailed warrior advances in the front of battles,¹ his form is like that of a cloud with his body unwounded do thou conquer, may the strength of the armour defend thee

2. May we conquer the cattle (of the enemies) with the bow. with the bow may we be victorious in battle may we overcome our fierce exulting* (enemies) with the bow may the bow disappoint the hope of the foe may we subdue with the bow all (hostile) countries

3 This bowstring, drawn tight upon the bow, and making way in battle, repeatedly approaches the ear (of the warrior), as if embracing its friend (the arrow),

¹ Pratikam rupam Mahidhara, Yajur-Veda, 29 58, explains it, front of the army, senāmukham the whole Sukta occurs in the Yajush with exception of two stanzas, the ninth and fifteenth, the first four stanzas occur in the same order, as do 38 to 51. The 11th, 17th, 18th, are in the seventeenth Adhyāya, verses 45 48 49

² Samadāh is explained either, 22, with mada, exhilaration, or 22m, entirely, and 2d, who devours Nir ix 17

and proposing to say something agreeable, as a woman whispers (to her husband).¹

4. May, the two extremities of the bow, acting consentaneously, like a wife sympathising (with her husband), uphold (the warrior),² as a mother nurses her child upon her lap; and may they, moving concurrently, and harassing the foe, scatter his enemies.

5. The quiver, the parent of many of whom many are the sons, clangs as it enters into the battle: slung at the back (of the warrior), prolific (of its shafts), it overcomes all shouting hosts.³

6. The skillful charioteer, standing in the car, drives his horses before him whithersoever he will: praise the efficacy of the reins, for the reins from the back (of the car compel the steeds) to follow the intention (of the driver).⁴

7. The horses raising the dust with their hoofs, rushing on with the chariots, utter loud neighings.⁵

¹ Nir. ix. 18.

² Bibhrítām, Sāyana explains rájānam dhārayetām; Mahidhara, dhārayatām saram, support the arrow. Samaneva yoshá he considers as the singular put for the dual, the two extremities drawing close to the archer, like two women to their lover, Striyau yathá kántam ágachchhatah.

³ Sankah pritanāh—Sāyana explains sankā, sounding together, sam kāyanti; Mahidhara, following Yask, Nir. ix. 14 derives it from sach, to be assembled, or sam, with hri, to be renowned armies in which there are assembled, or celebrated warriors.

⁴ Nir. ix. 16.

⁵ Vrishapānayo aswāh, pānsunām varshakakhurā, with hoofs the showers of dust: Mahidhara explains the epithet, aswavārā, riders: vrishāh aswāh aswāh haste yeshām te aswavārāh, and makes it the nominative to kṛivate ghoshān, calling out, jaya, jaya; but he again refers the verb to aswā, the horses make a noise: herśhādi sobdām, neighing, and the like.

retreating not (from the charge), but trampling with their forefeet upon the enemies, they destroy them

8 The spoil borne off in his car, in which his weapons and armour are deposited, is the appropriate oblation of the warrior, therefore let us, exulting, daily do honour to the joy-bestowing ear ¹

9 The guards² (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquers of numerous hosts

10 May the Brahmans, the progenitors, presenters of the *Soma*, the observers of truth,³ protect us may the faultless heaven and earth be propitious to us may Pushan preserve us from misfortune, let no calumniator prevail over us

11 The arrow puts on a (feathery) wing the (horn of the) deer is its points ⁴ it is bound with the sinews

¹ Rathavāhanam Mahidhara explains *anas*, a car, or truck on which the car is placed

² Pitarah is the only substantive in the text, which both scholars render *pālayitārah* guards defenders a body of spear men *sāktivantah*, apparently attendants on the ³war chariot of the chief Mahidhara's explanation of this verse is much the same as Sāyana's with some trifling variations

³ *Ritāvridhah raksha* which occur in the second half of the verse, are retained in their places by Mahidhara oh deities *devā*, *rakshatāsmān* protect us both commentators affirm that *raksha* in the singular is put for *rakshata* in the plural: the verse however, seems out of place.

⁴ *Mriga asyā danta* the deer is its tooth that is according to Sāyana the horn of the deer Mahidhara and Yāsha make *mriga* an adjective that which seeks or reaches the enemy
Nir, ix. 19

of the cow ¹ it alights where directed whenever men assemble or disperse, there may the shafts fall for an advantage

12 Straight flying (arrow) defend us may our bodies be stone may Soma speak to us encouragement may Adite grant us success

13 Whip, with which the skilful² (charioteers) lash their thighs and scourge their flanks, urge the horses in battles

14 The ward of the fore arm protecting it from the abrasion of the bow string, surrounds the arm like a snake with its convolutions³ may the brave man, experienced in the arts of war defend a combatant on every side⁴

15 This praise (be offered) to the large celestial arrow, the growth of *Parjanya*,⁵ whose point is anointed with venom whose blade is iron

16 Arrow, whetted by charms, fly when discharged go light amongst the adversaries spare not one of the enemy⁶

1 Gobhiḥ sannaddhā all the commentators agree that this means govikarāṇi snāyubhiḥ, with tendons derived from the cow

2 Prachetasāḥ is applied by Yaska ix. 20 and Mahidhara to asvān the intelligent horses but Sāyana is better advised as there is no other nominative to the verbs janghanti and fighate

3 Ahiriva bhogaḥ the latter is rendered sarirena, with the body, by all the interpreters

4 So Yaska ix. 15 Mahidhara suggests another interpretation, and explains hastaghna, a shield as well as the guard of the fore-arm

5 The stem of the arrow formed of the ara reed or grass, growing in the rainy season

6 Sims Veda, II. 1313, Yajur Veda, 17, 45

17. Where arrows alight like shaven-headed boys:¹ may Brahmanaspati, may Aditi, grant us happiness; grant us happiness every day.

18 I cover thy vital parts with armour; may the royal Soma invest thee with ambrosia may Varuna amplify thy ample felicity² may the gods rejoice (at beholding thee) triumphant

19. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the gods destroy him prayer is my best armour.³

¹ Kumârâ visikha iva, like boys without the lock of hair left at shaving mundita mundâh shorn headed, the point of comparison is not very obvious, but it may mean, that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like. Sâma-Veda II 1216, Yajur-Veda, 17. 48

² Uror-variyo varunâs te krmotu, may Varuna make the increase of the large² that is according to Sâyana, sukham, happiness Mahidhara applies the phrase to the varma, or mail, may he make it ample of ample Sâma-Veda, II. 1220; Yajur-Veda, 17. 49

³ Sâma-Veda, 17. 1212² it adds to brahma varma mamântaran sarma varma mamântaram, best happiness, my armour

MANDALA VII.

ANUVAKA I

ASHTAKA V —(Continued)

ADHYAYA I —(Continued)

SUKTA I (I)

THE deity is Agni, the *Rishi* is Vasishtha, as he is of all the *Suktas* in this *Mandala*, and whose name therefore it will be unnecessary to repeat, the metre of the first eighteen stanzas is *Virât*, of the rest *Trishtubh*

MEN generate the excellent, far gleaming master of the mansion the accessible Agni, present in the two sticks, by attrition with their fingers *

2 The dwellers have placed in the mansion, for its constant protection, that visible Agni who has been from ever who is to be honoured in every house

3 Well kindled, youthful Agni, shine before us with undecaying radiance * to thee abundant sacrificial viands proceed

4 Those radiant fires, at which the well born sacrificers assemble, shine more brightly, and are more bountiful bestowers of progeny (and other blessings), than the fires (of common life)

5 Vigorous Agni, grant to us, (in requital) of our praises, excellent riches, worthy male offspring and

1 *Sâma Veda*, 1 71 the printed copy reads *athavya*; Sayana explains it *Agamya atanavat* not spreading or dispersing

2 *Ajasya surmyâ*—Mahidhara gives to *sur ni*, for *orâ m-an* ing *samitkashtham* kindled wood, or it may mean an iron stake or post, red hot it is therefore figuratively, flame. *Yâ r Veda*, 17 76 also *Sâma Veda* 11 713

descendants (wealth), which an enemy attempting to assail, may not despoil.

6 Whom vigorous, the young damsel (the ladle) charged with the oblation, presenting the melted butter, day and night approaches, him, his own lustre approaches, favourable to (the bestowal of) wealth

7 Consume, Agni, all enemies, with the same flames with which thou hast consumed Jarutha,¹ drive away ferbrile disease

8 Eminent, pure, radiating purifier, Agni, be present (at the sacrifice) of him who lights up thy blaze, and at ours, (who address thee) with these praises.

9 Patriarchal mortals, leaders of rites have shared, Agni, thy radiance in many places (propitiated) by these our (praises, as by theirs) be present at this sacrifice

10 May those men who commend this my sacred rite, heroes, in battles with foes, overcome all impious devices

11 Let us not sit down, Agni, in an empty dwelling (nor in those) of (other) men let us not be without successors, or, being without male posterity, let us, friend of dwellings, (by) worshipping thee, (come to abide) in houses filled with progeny

12 To whatsoever sacrifice the lord of horses regularly repairs render, (Agni) our dwelling blessed with progeny, with excellent posterity, prospering with lineal successors

13 Protect us, Agni from the odious *Rākshasas*, protect us from the malignant, the illiberal, the inquit-

¹ Jarutha is explained the harsh voiced or the threatening, *Rākshasa parushasabadakārinam*

ous · may I, with you for my ally, triumph over the hostile

14 May that fire (kindled by me) surpass all other fires, at which a vigorous son, firm-handed, possessing a thousand means (of living), co operates in imperishable (praise)

15 Verily he is Agni, who defends from the malevolent and from heinous sin (the worshipper) kindling (the [fire] he (it is) whom the well-born worshippers adore

16 This is the Agni invoked in many places; whom the prince, presenting oblations to, kindles, whom the ministrant priest circumambulates at sacrifice

17 To thee, Agni, may we, who are of exalted rank, offer many perpetual oblations, (employing) means, (prayer and praise,) attracting thee to the sacrifice

18 Do thou, who art imperishable, bear these most acceptable oblations to the presence of the assembly of the gods, and may our fragrant (offering) gratify them severally

19 Relinquish us not, Agni, to the want of male offspring nor to deficient clothing nor to such destruction leave us not to hunger, nor to the *Rakshasas*: expose us not, observer of truth, to evil, whether in the house or in the forest

20 Bestow upon me, Agni, quickly, abundant wholesome food send sustenance, divine Agni, to those who are opulent in oblations may we, both (priests and employer), be comprehended in thy munificence do thou ever cherish us with blessings ¹

¹ Yuyam pāta swastibheh sadā na, the burthen of numerous Suktas, both prior and subsequent. yuyam is considered

21. Shine with bright lustre, Agni, son of strength, thou who art earnestly invoked, and of pleasant aspect: consume not the begotten son with whom thou art associated let not our male offspring, beneficial to man, perish

22 Command not the fires kindled by the priests with which thou art united to work us evil. let not the displeasure even in error, of thee, the son of strength, who art divine, fall upon us

23 Radiant Agni, the mortal who offers oblations to the immortal becomes affluent that deny (Agni) favours the presenter of (sacrificial) wealth, to whom the devout solicitant inquiring applies *

24 Agni, who art cognisant of our solemn and auspicious (worship), bring to the worshippers abundant riches, whereby, mighty Agni, blessed with uncontracted life, and excellent male descendants, may be happy

25 Bestow upon me, Agni, quickly, abundant wholesome food * send sustenance, divine Agni, to those who are opulent in oblations may we, both (priests and employer,) be comprehended in thy munificence do you ever cherish us with blessings

equivalent to twam, the plural being put honorifically for the singular but a subsequent recurrence of the passage, verse 25, the scholiast interprets it thou and thy attendants, yuyam twat parivârâs cha sarve.

* Yam surit arthi prichchamâna the inquirer is supposed to ask, either where is the liberal giver of the petition is to be addressed

2 This is a repetition of verse 20 *

ADHYAYA II.

MANDALA VII. (*Continued*).

ANUVAKA I (*Continued*).

SUKTA II. (II)

THE deities are the *Apri*; the metre is *Trishtubh*.

BE gratified, Agni, by the (sacred fire) kindled¹ by us to-day, emitting abundant, adorable smoke: touch with the scorching flames the celestial summit: combine with the rays of the sun.

2. We celebrate with sacrifices the greatness of the adorable Narasansa amongst those who are divinities, the performers of good works, the bright-shining the up-holders of rites, who partake of both kinds of oblations.²

3.¹ Let² us ever worship the Agni who is to be, adored by us;³ the mighty, the dextrous, the messenger passing between heaven and earth, the speaker of truth, kindled (of old) by Manu, as now by men, that (he may come) to the solemnity.

4. The worshippers bearing the sacred grass offer it with reverence, upon their knees, to Agni: worship

1 Samiddham: here, as usual, it implies one of the *Apri*, or forms of fire, although used as an epithet.

2 Oblations of gñi and libations of Soma, or other offerings. Nir. viii 6.

3 Tanunāpāt, who usually comes next, is omitted, because, according to Sāyana, the Sukta is called an *Apri Sukta*, *Apra sab-doktatwān-idam Tanunāpad rahitam*.

4 *Ilenyam Agnim* is the *Iluta* of the other *Apri Sukta*: the verb is *mahema* in the first person plural, the scholiast says, substituted for the second, do you (priests) worship.

him, priests, with oblations, invoking him to (sit down) on the spotted (grass), smeared with clarified butter.

5. The devout performers of holy rites, desirous of chariots, have had recourse to the doors' (of the sacrificial chamber): (the ladles) placed to the east, are plying the fire with *gha* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields).

6. May the two youthful females, the divine and mighty day and night, the invoked of many, the possessed of wealth, seated on the sacred grass entitled to adoration, be with us like an easily-milked cow for our welfare.

7. I am minded to adore you two sages, the ministrants at sacrifices of men, from whom wealth is derived: when the worship is being celebrated, convey our offspring aloft, and acquire (for our use) the precious (treasures preserved) amongst the gods.

8. May Bhârati, associated with the Bhâratîs; Ilâ with gods and men; and Agni* and Saraswati with

* The doors are always named amongst the *Apris*: the second half of the stanza is obscurely constructed, although the sense may be made out, *Purvi sisum na mâtarâ rihâne soma-gruvo na samaneshu anjan* - literally, the prior (or eastern) calf like two mothers licking rivers, like in sacrifices they anoint: the scholiast explains *purvi prâgagre juhupabhrîtau*, the two ladles—the *juhu* and *upabhrî*—placed at sacrifices with their ends to the east.

2 *Ilâ devebhîr-manushyebhîr agnîh*: the scholiast here changes the order, and associates *Ilâ* with men, and *Agni* with the gods; but, as before remarked, it is not clear what *Agni* has to do here amongst the goddesses, unless the name were in apposition *Ilâ*, the *Agni Ilâ*. This, and three following verses, are repeated from the second *Ashtaka*, see vol. II. p. 330: in such cases *Sâyana* does not usually repeat his comments, but here he says, as some interval has occurred he does so summarily. he does so, also, with one or two variations of explanation of no great importance.

the *Sāraswatā*s; may the three goddesses sit down before us upon this sacred grass.

9. Divine *Twashtri*. being well pleased, give issue to our procreative vigour, whence (a son) manly, devout vigorous, wielder of the *Soma*-bruising stone, and reverencing the gods, may be born.

10. *Vanaspati*, bring the gods nigh: may *Agni*, the immolator, prepare the victim: let him who is truth officiate as the ministering priest, for verily he knows the birth of the gods.

11. *Agni*, kindled (into flame), come to our presence in the same chariot with *Indra*, and with the swift-moving gods: may *Aditi*, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.

SUKTA III. (III.)

THE deity is *Agni*; the metre as before.

APPOINT (gods) the most adorable, divine, *Agni*, consentient with (all other) fires, your messenger at the sacrifice: (him who is permanently present amongst men, the observer of truth, who is crowned with flame, the purifier, whose food is butter.)¹

2. When, like a neighing steed about to feed upon the forage, (*Agni*) springs up from the vast-enclosing (forest), then the wind fans his flame: and black, (*Agni*), is thy course.²

¹ *Sāma-Veda*, II. 596.

² *Sāma-Veda*, II. 570; *Yajur-Veda*, 15. 62.

3 The [kindled undecaying flames of thee, the newly-born, the showerer, rise up : the luminous smoke spreads along the sky and thou, Agni, proceedest as their messenger to the gods ¹

4 The light of whom quickly spreads over the earth, when with his teeth (of flame) he devours his food thy blaze rushes along like a charging host, when Agni, of goodly aspect, thou spreadest with thy flame (amongst the trees) as if (they were) barley.²

5 Men cherish that youthful Agni at evening and at dhanu, as (they tend) a horse lighting him as a guest in his proper station the radiance of the showerer (of benefits), to whom the oblation is offered, shines brightly

6 Resplendent Agni when thou shinest nigh at hand like gold, thy appearance is beautiful thy might issues like wonderful sun, thou displayest thy lustre

7 When we present to you, Agni, the sacred offering along with oblations mixed with milk and butter, then protect us, Agni, with those vast unbounded, innumerable golden cities ³

8 Son of strength, Jatavedas, with those unobstructed (splendours) which belong to thee, a munificent donor, and with those praises wherewith thou protectest people with their posterity, do thou protect us thy worshippers and praisers

¹ Sāma-Veda, II 571

² Yavam na dasma juhvā vivekshī is explained Darsiniyāgner itam yavam iva jwālayā kāshtadinī bhahshayasi when thou eatest wood and other things like barley, with flame

³ Tebhīr amitar mahobhīh sām purbhīr ayasibhīr nṛpibhī is literally rendered in the text according to the interpretation of Sāyana he gives no explanation of what is meant

5. The herbs, and the trees, and the earth contain as a germ that all-supporting Agni, who occupies a place provided by the gods, that by his functions he may convey (the offerings) to the immortals.

6 Agni has power to grant abundant food: he has power to grant riches with male posterity: vigorous Agni, let us not sit down before thee devoid of sons, of beauty, of devotion ¹

7 Wealth is competent to the acquittance of debt: ² may we be masters of permanent riches that is not offspring which is begotten by another alter not the paths (of the generation) of a blockhead ³

8 One not acquitting debts ⁴ although worthy of regard, yet begotten of another is not to be contemplated even in the mind (as fit) for acceptance: for verily he returns to his own house, therefore let there come to us (a son) new born, possessed of food, victorious over foes ⁵

1 Mātsarah rupa rahitah aptas is a synonym of rupa in the Nirghantu

2 Parishadyam hi arasasya rekhas, may also mean, arasasya dhanam parisharttavyam, the wealth of one not indebted is to be accepted

3 Achetinasye ma patho vā'uksha is literally, consume not the paths of the universe, but Sūyana, following Yāska, Nir III 2, explains it avidushah patropādāna pramukhān mīrgān mā vidudushah, change not (dush, vākritye) the principal paths of begetting a son of the unwise

4 Aras is explained in this place aramamāna one not pleasing or delighting in the preceding verse it is rendered Aprina, one free from debt, implying not only literal debt, but the obligations due to men progenitors and gods

5 This looks like a prohibition of adoption, confining inheritance either to direct descent through a son or to collateral descent through the son of a daughter Nir III 3 this verse is

9. Do thou, Agni, defend us against the malignant; do thou, who art endowed with strength, (preserve us) from sin: may the (sacrificial) food come to thee free from defect: may the riches that we desire come to us by thousands.

10. Illume for us, Agni, these auspicious (riches): may we possess (a son) intelligent, the celebrator of sacred rites: may all (good things) be to thy praisers and to him who eulogises (thee): and do thou ever cherish us with blessings.¹

SVKTA V.3(V)

THE deity is Agni as Vaiswânara; the metre as before.

OFFER praise to the strong Agni, traversing without hindrance heaven and earth: he who (as) Vaiswânara prospers at the sacrifices of all the immortals, being associated with the awaking divinities.

2. Agni, the leader of the rivers, the showerer of the waters, the radiant, has been stationed in the firmament and upon earth: Vaiswânara augmenting with the most excellent (oblation) shines upon human beings.

3. Through fear of thee, Vaiswânara, the dark-complexioned races, although of many minds, arrived, abandoning their² possessions, when³ Agni, shining

considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.

1 See last verse of preceding Sukta.

2 In a former passage, Purave occurs as an epithet of Sudâs, one who fills or satisfies with offerings: Tridhatu is here interpreted Antariksham.

upon Puru, thou hast blazed, consuming the cities of his foe

4 Vaiswánara Agni, the firmament, the earth, the heaven combine in thy worship shining with undecaying splendour, thou overspreadest heaven and earth with light

5 The horses (of Indra), full of ardour, worship thee Agni the praises (of men) dispersers (of iniquity), accompanied by oblations, (honour thee), the lord of men, the conveyer of riches, the Vaiswánara of dawns, the manifester of days

6 Reverencer of friends Agni, the *Vasus* have concentrated vigour in thee they have been propitiated by thy acts generating vast splendour for the *A'rya*, do thou Agni, expel the *Dasyus* from the dwelling

7 Born in the highest heaven thou ever drinkest the (*Soma*) beverage like Vayu ¹ generating the waters, thou thunderest, granting (his wishes) to thy offspring, the worshipper

8 Send to us, Agni, (who art) Vaiswanara Jāta-vedas, that brilliant sustenance whereby thou conferrest wealth, and (grantest) all desired Agni, abundant food to the mortal, the doner (of the oblation)

9 Bestow upon us who are affluent (in offerings), Agni ample riches and renowned strength, associated with the *Rudras*, with the *Vasus*, grant us, Agni Vaiswanara, infinite happiness

¹ According to Sāyana in the cups dedicated to two deities the libation is offered first to Vayu or to Vaiswánara or it may be explained thou drinkest or drinkest up water like the wind

SUKTA VI (VI)

Deity and metre as before

I SALUTE the demolisher (of cities),¹ glorifying the excellence of the powerful male, the universal sovereign, who is the revered of all men I proclaim his exploits (which are) like those of the mighty Indra²

2 They propitiate the wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth I glorify with hymns the ancient and mighty work of Agni, the demolisher of cities

3 May Agni utterly confound those *Dasyus* who perform no (sacred) rites, who are babblers defective in speech, niggards, unbelievers, not honouring (Agni) those who institute no sacred ceremonies

4 The chief of leaders has, by the benefits (bestowed upon them), guided those praising (him) through the accumulated gloom (of night)³ I glorify that Agni, the unbending lord of wealth, the tamer of adversaries

5 The mighty Agni, who by his fatal (weapons) has baffled the devices (of the Asuras),⁴ who has created

1 *Dānum vande* the first is interpreted by Sāyana *purāṇa bhettāram*

2 *Sāma Veda* 1 72 the reading rather differs

3 *Purvas-chakāra aparāṇ ayayṇuṇ* is explained *Agnimukhya san ayajamānān aparāṇ jaghanyān chakāra*, or it may be rendered he who enlightens by the manifestation of dawn those praising him in the night.

4 *Dehvo anamavat* has bowed or humble is the sense of the verb that of *D-hya deharupa h ta*, connected with or collected bodies, is not so obvious the scholiast interprets it, *Asurā vidyā* the learning or sciences of the Asuras.

the dawns, the brides of the sun, having coerced the people by his strength, has made them the tributaries of Nahusha

6 Agni Vaiswánara whom all men approach with pious offerings soliciting his favour for the sake of (obtaining felicity), has come to the excellent station (intermediate) between his parents heaven and earth

7 The divine Agni Vaiswánara has removed from the firmament the investing (glooms) at the rising of the sun ¹ he has removed them from the upper firmament of heaven

SUKTA VII (VII)

THE deity is Agni metre as before

I PROPITIATE with oblations the divine, vigorous Agni rapid as a horse do thou, knowing (our desires), be our messenger of the sacrifice he, the consumer of forests, is known spontaneously among the gods

2 Come, Agni rejoicing by thine own paths gratified by the friendship of the gods roaring with withering flames above the high places of the earth threatening to consume all the forests

3 The sacrifice is present, the sacred grass is strewn, Agni lauded is satisfied and is the ministrant priest invoking the all desired parents of whom thou, honoured Agni, the youngest (of the gods), art born

¹ A samudrad avarād ā parasmād diva ā prithivyāh or it might be from the lower firmament, from the higher, from heaven from earth

4. Judicious men promptly generate at the sacred rite the directing (Agni), who (may convey) their (oblations):¹ Agni, the lord of men, the giver of delight, the sweet-spoken, the celebrater of sacrifices, has been established in the dwelling of the people.

5. Invested (with the priestly office), the bearer (of the oblation), Agni, the directing priest, the sustainer (of all), is seated in the house of man, he whom heaven and earth extol, and whom the desired of all the ministrant priests worship.

6. These men nourish the universe with viands who offer (to Agni) fitting commendation; those people also who eagerly listen (to his laudation) augment (the plenty of the world), as do these my (associates), who are glorifiers of this truthful (deity).

7. We Vasishthas implore thee, Agni, son of strength, the lord, of treasures, that thou wilt quickly bestow food upon thine adorers who are affluent (in oblations), and do you ever cherish us with blessings.

SUKTA VIII. (VIII.)

DRITV and metre as before.

THE Royal (Agni), the master (of the sacrifice), is kindled with praises, he whose person is invoked with (offerings of) butter, whom men associated worship with oblations, Agni, who is delighted before the dawn²

2. This great Agni has been known amongst men as the invoker (of the gods), the giver of delight, the

¹ The text has only ya esham, who, the r. the sch olust sup-
plies the rest.

² Sama-Veds, i. 70.

mighty: he has spread light (in the firmament), he, the dark-pathed at large upon the earth, is nourished by the plants.

3. By what oblation, Agni, dost thou clothe our praise? what offering dost thou, when glorified, accept? when, giver of good, may we be the possessors and enjoyers of perfect and unmolested riches?

4. This Agni is greatly celebrated by the institutor of the rite¹ when he shines resplendent as the sun: he who overcame Puru in battle, and shone glorious as the guest of the gods.

5. In thee, Agni, are many offerings: do thou with all thy flames be propitious: favourably hear (the praises) of the worshipper; and do thou of auspicious manifestation being glorified, spontaneously magnify (thy) person.

6. Vasishtha, illustrious in both heaven and earth,² rich with a hundred and a thousand (head of cattle), has addressed this hymn to Agni, that such fame-conferring, disease-removing, fiend-destroying (landation) may be (the means of) happiness to the eulogist and their kindred.

7. We Vasishthaṣ implore, thee, Agni, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers, who are affluent (in oblations), and do you ever cherish us with blessings.³

¹ Bharatasya srinve, yajamānasya prathito bhabati, is Sāyana's explanation; Mahidhara, Yajush, xii. 34, interprets it, yajamanasya āhvānam srinots, he hears the invocation of the worshipper.

² Dwibārḥāh, dwayoh athānayoḥ, mahān, is Yāska's interpretation, cited by Sāyana, who himself proposes vidyā karmabhyām bṛhan, eminent in both wisdom and devotion.

³ Same as last verse of the preceding Sukta. -

SUKTA' IX. IX.

DEITY and metre as before.

THE waster away (of living creatures), the invoker (of the gods), the giver of delight, the wisest of the wise, the purifier, (Agni), has been manifested from the lap of the dawn: he gives consciousness to both classes of beings (men and animals), oblations to the gods, and wealth to the pious.

2. He, the doer of great deeds, who forced open the doors of the *Pāṇis*, recovering for us the sacred food-bestowing (herd of kine), he who is the invoker of the gods, the giver of delight, the lowly-minded, is seen of all people dissipating the gloom of the nights.

3. Unperplexed far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, the wonderfully radiant, he shines before the dawns the embryo of the waters, he has entered into the nascent plants.

4. Thou, Agni, art to be glorified in (all) the ages of men: thou, Jātavedas, who art illustrious when engaged in battle. our praises wake up the kindling (Agni), him who shines with conspicuous splendour.

5. Repair, Agni, to the presence of the gods in thy office of messenger, (sent) by the assembly engaged in prayer: neglect us not. offer worship to Sarasvatī, the *Maruts*, the *Aswins*, the waters, the universal gods, that they may bestow treasures (upon us).

6. Vasishtha is kindling thee, Agni: destroy the malignant: worship the object of many rites, (the company of the gods), on behalf of the wealthy (instructor of the sacrifice), praise (the gods), Jātavedas, with manifold praises, and do you ever cherish us with blessings.

SUKTA X (X)

DEITY and metre as before

AGNI, like the lover of the dawn (the sun), radiant, bright resplendent, displays extensive lustre, the showerer (of benefits), the receiver (of oblations), he shines with splendour, encouraging holy rites he arouses (mankind), desiring (his presence)

2 Agni, preceding the dawn, is radiant by day as the sun, and the priests celebrating the sacrifice repeat his praise the divine, munificent Agni, the messenger (of the gods) cognisant of their birth, repairing to the deities, hastens in various directions

3 Devout praises and hymns, soliciting riches, proceed to Agni, who is of pleasing aspect, agreeable form, of graceful movement, the bearer of oblations, the ruler of men

4 Consentient with the *Vasus*, Agni, bring hither Indra with the *Rudras*, the benevolent *Aditi*, with the *Adityas* and Brihaspati, the desired of all, with the adorable (*Angirases*)

5 Men desiring him celebrate at sacrifices the youthful Agni, the giver of delight, the invoker of the gods he, the ruler of the night, has been the diligent envoy of the opulent (institutors of sacrifices) for the worship of the gods

SUKTA XI (XI)

DEITY and metre as before

GREAT art thou Agni, the manifestor of the solemnity, without thee the immortals do not rejoice come in the same chariot with all the gods sit down here the chief, the ministrant priest

2. Men offering oblations ever solicit thee the quick-going (to undertake) the office of their messenger, for to him, on whose sacred grass thou sittest with the gods, the days are prosperous.

3. In thee, Agni, thrice in the day, (the priests) make manifest the treasures (of the oblation) for the (benefit of the) mortal donor: worship the gods on this occasion, Agni, as (thou didst) for Manu: be our messenger, our protector against malignity.

4. Agni presides over the solemn rite, over every consecrated oblation: the Vasus approve of his acts; the gods have made him the bearer of the offering.

5. Agni, bring the gods to eat of the oblation: may they, of whom Indra is the chief, be delighted on this occasion: convey this sacrifice to the deities in heaven, and do you ever cherish us with blessings.

SUKTA XII. (XII.)

Dirig and metre as before.

LET us approach with profound reverence the youngest (of the gods), who shines when kindled in his own abodee; who is blazing wonderfully between heaven and earth, and, piously invoked, is coming from every quarter.¹

2. May that Agni who by his greatness is the over-comer of all evils, who is praised as Jâtavedas in the (sacrificial) chamber, protect us, glorifying him, and affluent (in oblations), from all sin and reproach.

3. Thou art Varuna, thou art Mitra, Agni: the

Vasishthas augment thee with praises: may liberally distributed riches be (extant) in thee and do you ever cherish us with blessings.

SUKTA XIII. (XIII.)

DEITY and metre as before.

OFFER praise and worship to Agni, the enlightener of all, the acceptor of pious rites, the destroyer of the *Asuras*. propitiating him, I now present the oblation on the sacred grass to Vaiswānara, the granter of desires

2 Thou, Agni, radiant with lustre, fillest the heaven and earth (with light) as soon as born: thou, Vaiswānara from whom wealth proceeds, hast by thy might liberated the gods from malevolent (foes).

3. When thou art born, Agni, the lord, the circumambient, thou watchest over all creatures as a herdsman over his cattle: be willing, Vaiswānara, to requite our praise, and do you cherish us ever with blessings.

SUKTA XIV. (XIV.)

DEITY as before; the metre of the first verse is *Bṛīhati* of the two others, *Trishtubh*.

LET us, laden with oblations, offer worship with fuel and invocations of the gods to the divine Jātavedas, to the purely lustrous Agni.

1 Vaiswānara brahmano vinda gātum, know, or find, to go according to the prayer or praise: the sense is not very obvious.

2. May we perform thy rites, Agni, with fuel : may we offer thee adorable Agni, pious praises : may we (gratify thee), ministrant of the sacrifice, with clarified butter ; divine Agni, of auspicious lustre, may we (worship thee with oblations).

3. Come to our sacrifice, Agni, with the gods, propitiated by the sanctified oblation : may we be the offerers (of worship) to thee who art divine, and do you ever cherish us with blessings.

SUKTA XV. (XV.)

THE deity as before ; the metro is *Gāyatri*.

OFFER the oblation to the present Agni, the showerer (of benefits) ; pour it into the mouth of him who (bears) us to the nearest relationship.

2. Who, juvenile, wise, the lord of the dwelling, abides with the five classes of men in every dwelling.

3. May he defend for us the wealth that has been acquired, and preserve us from iniquity.¹

4. May, Agni, to whom as to a (swift) hawk in heaven, I address this new hymn, bestow upon us ample wealth.

5. Of whom, blazing in the front of the sacrifice, the enviable honours are to be seen, like the riches of a man having male offspring.

6. May that most adorable Agni, the bearer of oblations, accept our offering, gratified by our praises.

7 Divine Agni, the approachable ¹ the lord of men, the invoked of all, we set thee down (upon the altar), the resplendent, the righteously glorified ²

8 Blaze, Agni, night and day, that by thee we may be possessed of sacred fires mayst thou, friendly to us, be righteously praised

9 Wise men approach thee with sacred rites for the acquirement of riches ³ perpetual, infinite (praise is addressed to thee)

10 May the bright, radiant, immortal, pure, purifying, adorable Agni, keep off the *Rakshasas*

11 Son of strength, who art the lord (of all), bestow riches upon us and may Bhaga give us wealth

12 Do thou, Agni, give us food along with male issue, and may the divine Savitri, Bhaga and Diti, give us wealth

13 Preserve us Agni, from sin divine (Agni), who art exempt from decay, consume (our) foes with (thy) hottest flames ⁴

14 Do thou, who art irresistible, be to us, for the protection of our prosperity, like the vast spacious, iron-walled cities (of the *Rákshasas*)

15 Uninjurable Agni, dispeller of darkness, preserve us night and day from sin, and from the malevolent

¹ Nakshya upagantavya nakshatā vyāpti karma, from naksh, to pervade

² Suviram is here interpreted kalyānastotrikam, the object of auspicious or pious praise

³ The text has only upāksharā sahasrini, imperishable, thousand fold near the scholiast supplies the substantive vāk, speech or praise and the prefix upa implies the compound verb upayāti, approaches.

⁴ Sama Veda, I 24

SUKTA XVI. (XVI)

DEITY as before ; the metre of the odd verses is *Bṛihati*,
of the even, *Satobṛihati*.

I INVOKE for you with this hymn, Agni, the son of strength, the kind, the most knowing, the unobstructed¹ the fit object of sacred rites, the messenger of all the immortals.

2. May he harness his brilliant protecting (steed to his car) when earnestly invoked : may he hasten (to bring the gods) • may the sacrificial wealth of the worshippers (proceed to) that deity who is the giver of abundant food, the adorable, the doer of great deeds²

3 The radiance of that showerer (of benefits), repeatedly invoked, rises up, as does the fiery shy-lambent smoke when men kindle Agni

4. We constitute thee our most renowned messenger : bring the gods to partake (of the oblation) • bestow

1 Aratum gantāram, the goer, or Swāminam, lord, Mahidhara, Yajur-Veda, xv 32, explains it, either having sufficient understanding, paryāptamati, or one never desisting from activity, uparamarahitam sadodyamayutam : the verse recurs, also, Sāma Veda, i 45. 2 99

2 This and the preceding are curiously blended in point of arrangement in the Yajur-Veda, 15. 32—34 • also Sama-Veda, ii 100. Mahidhara's interpretation differs in some respects from Sayana's, especially as regards the last phrase, vasunām devam rādho janānām • Sayana explains it, tam devam vāsānām janānam vasisthānām radho havir abhiṣecchhatu, as in the text • he proposes, also agniṣ vasunām dhanānām madhve devam atyantoprakasamānam dhanam yajamānām, may Agni who harnesses, &c., be regardful of the brilliant wealth of the worshippers amongst riches. Mahidhara, connecting it with what has preceded, renders the whole Agni goes quickly where the worship of the Vasus, Rudras, and Adityas is celebrated, and the sacrificial wealth of the worshippers is offered.

upon us, son of strength, all human blessings: whatsoever we solicit of thee.

5 All-desired Agni, thou art the lord of the mansion thou art the invoker of the gods: thou art the assistant priest.¹ do thou who art wise, present (the oblation to the gods, and partake (of it thyself) *

6 Doer of good deeds, bestow treasure upon the institutor of the solemnity, for thou art the bestower of treasure. inspire all the priests at our sacrifice. (prosper him) who, offering worthy praise, is prosperous *

7. Agni, piously invoked, may those devout worshippers be dear to thee, who are liberal, opulent, and the bestowers upon man of herds of cattle *

8 Strength-bestowing Agni, protect from the oppressor and the revilers those in whose dwelling Ila, butter-handed, sits down satisfied,* and grant to us felicity long renowned.

9 The most wise Agni is the bearer of oblations) as the mouth of the gods with his graceful tongue (of

1 The Potri: he had just been called the Hotri

2 Sâma-Veda, 1 61

3 Susanso yascha dakshate, offering good praise may indicate either a son or the Hotri according to Sâyana, who completes the phrase thus, yo vardhate tam vardhaya, increases him who increases

4 Yantâro ye maghavâno janânîm urvân dayanta gonâm, is rendered by Mahidhara may those who amongst men, are self-restrained, opulent, and donors of butter and offerings, translating urvan annavisesham purodâsîdîn and understanding by gonâm the products of the cow Yajur-Veda 33. 14 also Sâma-Veda 1 38

5 Ila ghrîtabastâ the name is explained, annarupâ havir-lakshana devi, a goddess, the impersonation of food that is, of sacrificial food, or the oblation personified.

flame): bring riches, Agni. to the affluent (in sacrifices): encourage the donor of the oblation.

10. Youngest (of the gods), protect with thy protections from iniquity, (and reward) with numerous cities those who, through the desire of extended fame, bestow riches, comprehending horses and treasures.

11. The divine Agni, the giver of wealth, desires the ladle filled full Pour out (the contents), and replenish (the vessel),¹ and then the deity bears (your oblations to the gods).

12. The gods have made the wise (Agni) the ministrant priest, and bearer of the sacrifice. Agni gives to the man, who performs the prescribed rite and presents (the offering), wealth, and virtuous male prosterity.²

SUKTA XVII. (XVII.)

THE deity as before; the metre is *Trishtubh*, in half stanzas.

BE kindled, Agni, with suitable fuel: let the (priest) strew the plentiful sacred grass.

2. Let the willing doors (of the chamber of sacrifice) be thrown open; bring hither the willing gods.

3. Agni Játavedas, repair to the gods, worship

¹ *Udvá sinchadhvam upa vā prinadhvam*, and sprinkle and fill up, is the whole of the text: the scholiast would seem to apply the first to the vessel, and second to Agni, *Dhruva grabana hotri, tvā twayī chārasam purayata, cha Agnaye Somam yachchata*, ityarthah: the meaning is, both fill the vessel with the *dhruvagraba* and present the *Soma* to Agni. *Sāma-Veda*, i. 35. 2. 863.

² *Sāma-Veda*, i. 854.

them with the oblation, render them pleased by the sacrifice.

4. May Jâtavedas render the immortal gods pleased by the sacrifice. let him sacrifice (to them), and gratify them with (praise).

5. Bestow upon us, sage Agni, all desired (riches): may the blessings (vouchsafed) to us this day be sacrificed

6. The gods have made thee, Agni, who art the son of strength, the bearer of the oblation

7. May we be the presenters (of offerings) to thee who art divine and thou the mighty one, being solicited, bestow upon us treasures

ANUVA'KA II.

SUKTA I. (XVIII.)

THE deity is Indra; the metre, *Trishtubh*.

OUR forefathers, Indra, glorifying thee, have obtained all desirable (riches), in thy gift¹ are cows easy to be milked, and horses, and thou art the liberal donor of wealth.

2. Thou dwellest with thy glories like a Raja with his wives; Maghavan, who art wise and experienced, (reward our) praises with the precious metals,² with cows, with horses: conduct us who are dependent on thee for riches

¹ Literally, in thee, two, twayi.

² Pura, silver or gold, and the like: rupena hiranyâdinâ va or rupa may mean beauty.

3 These gratifying and pious hymns emulous (in earnestness), are addressed on this occasion to thee may the path of thy riches lead downwards may we, Indra, (diligent) in thy praise, enjoy felicity

4 Desirous of making thee like a milch-cow at pasture, Vasishtha has let loose his prayers to thee every one of my people proclaims thee the lord of cattle may Indra be present at our praises

5 The adorable Indra made the well known deep waters (of the *Parushni*) fordable for Sudās, and converted the vehement awakening imprecation of the sacrificer into the calumny of the rivers ¹

6 Turvasa, who was preceding (at solemn rites), diligent in sacrifice (went to Sudās) for wealth, but like fishes² restricted (to the element of water), the *Bhrigus* and *Druhyus* quickly assailed them of these

1 *Sardhantam simyum uchathasya sâpam sindhunâm akrinod asatuh* is explained *utsâhamânâm bodhhamânâm stotuh sâpam abhisatuh sindhunâm akarot* he made the exerting awakening curse of the praiser the imprecations of the rivers some legend is perhaps alluded to but it is not detailed; the only other explanation furnished by Sâyana is *viswarupodbhavam atmano abhisâpam* the imprecation on him (Indra) had its birth in Viswarupa.

2 The legend such as it is is very obscurely told as Indra saved one of the two Sudās Sâyana infers he slew the other, Turvasam abadhit, but why does not appear nor does it follow from another proposed rendering understanding by *Matsyâso nistab*, not fishes limited to water, but the people of the country Matsya attacked by Turvasa *tena matsyâjanapadâ bādhitâh* again the expression *drushtim chakruh* as applied to the Bhrigus, is rendered either *Asuprâptim chakruh* or *sukham Turvasasya chakruh*, making the Bhrigus and Druhyus the allies of Turvasa.

two everywhere going, the friend (of Sudās, Indra) rescued his friend

7 Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns on their hands, those who bestow happiness (on the world by sacrifice),¹ glorify that Indra, who recovered the cattle of the *Arya* from the plunderers who slew the enemies in battle

8 The evil disposed and stupid (enemies of Sudās), crossing the humble *Parushni* river, have broken down its banks, but he by his greatness pervades the earth, and Kavi, the son of Chayamāna, like a falling victim, sleeps (in death)²

9 The waters followed their regular course to the *Parushni*, nor (wandered) beyond it. the quick courser (of the king) came to the accessible places, and Indra made the idly talking enemies, with their numerous progeny, subject among men (to Sudās)³

1 The terms so rendered are severally, according to the scholiast 'denominations of persons assisting at religious rites, viz Pakthāsah, the havishām pāchakāh cooks of the butter offered in oblation 2 Bhalānasah, bhadra vāchinah, speakers of that which is lucky 3 Alināsah tapobhir apravriddhāh not eminent by austerities 4 Vishāninah having black horns in their hands for the purpose of scratching kanduyanārtham, the same as dikshitāh, having undergone the preliminary purification called Dikshā, and 5 Sivāsah, yāgādīnā sarvasya lokasya sivaakarāh the makers happy of all people by sacrifice and the like

2 Killed by Sudās. the application of these incidents to whom is entirely the work of the scholiast.

3 Indra is said to have repaired the banks of the river so that the waters—iyur artham na nyartham—went to their object, that is, their former bed, not below or beyond it. the enemies Amitrān are called vadhrivāchah, which Sāyana explains jalpakān.

10 They who ride on parti coloured cattle, (the *Maruts*), despatched by *Prisni*, and recalling the engagement made by them with their friend (*Indra*), came like cattle from the pasturage, when left without a herdsman, the exuling *Niyut* steeds brought them quickly (against the foe)

11 The hero *Indra* created the *Maruts* (for the assistance of the *Raja*), who, ambitious of fame, slew one-and-twenty of the men on the two banks (of the *Parushni*), as a well looking priest lops the sacred grass in the chamber of sacrifice

12 Thou the bearer of the thunder bolt didst drown *Sruta*, *Kawash*, *Vridha* and afterwards *Druhyu*, in the waters for they, *Indra*, who are devoted to thee, and glorify thee, preferring thy friendship enjoy it

13 *Indra*, in his might, quickly demolished all their strongholds, and their seven (kinds of) cities ¹ he has given the dwelling of the son of *Anu* to *Tritsu* may we, (by propitiating *Indra*) conquer in battle the ill-speaking man ²

14 The warriors of the *Anus* and *Druhys*, intending (to carry off the) cattle, (hostile) to the pious (*Sudás*) perished to the number of sixty six thousand six hundred and sixty ³ such are all the glorious acts of *Indra*

¹ *Pursh sapta* would be rather seven cities but *Sâyana* renders it *nagarash sapta prakarah* perhaps the last should be *prâkârah* seven walled

² *Jeshma purum manushyam mridhravacham* which we have had before in the same sense of speaking imperfectly or barbarously *Sâyana* here renders it *bîdhavâcham* which is rather equivocal but may mean threatening whose speech is obstructive or adverse

³ The enumeration is very obscurely expressed, *shashtish satâ shat sahasrâ shashtis adhi shat*, literally, sixty hundreds, six

15 These hostile *Tritsus*, ignorantly contending with Indra, fled, routed as rapidly as rivers on a downward course, and being discomfited, abandoned all their possessions to Sudâs

16 Indra has scattered over the earth the hostile rival of the hero (Sudâs) the senior of Indra, the appropriator of the oblation Indra has baffled the wrath of the wrathful enemy, and the (foe) advancing on the way (against Sudâs) has taken the path of flight

17 Indra has effected a valuable (donation) by a pauper: he has slain an old lion by a goat he has cut the angles of the sacrificial post with a needle.¹ he has given all the spoils (of the enemy) to Sudâs

18 Thy numerous enemies, Indra have been reduced to subjection effect at some time or other the subjugation of the turbulent Bedha,² who holds men, praising thee as guilty of wickedness hurl, Indra, thy sharp thunder-bolt against him

19 The dwellers on the *Yamunâ* and the *Tritsus* glorified Indra when he killed Bheda in battle the *Ajas* the *Sighrus*, the *Yakshas* offered to him as a sacrifice the heads of the horses (killed in combat)³

thousands sixty with six more Sâyana understands by satâni, thousands sahasrâniyartham

¹ Sâyana says these three impossible acts are specified as illustrations of the wonderful power of Indra to whom they are possible

² Bheda who breaks or separates may mean Sâyana says, an unbeliever, nâstika, or it may be the name of an enemy of Sudâs

³ Balam sirshâni jabhrur aswyâni may mean also according to the scholiast, they presented the best horses taken, but bala more usually imports a sacrifice

20. Thy favours, Indra, and thy bounties, whether old or new, cannot be counted like the (recurring) dawns; thou hast slain Devaka, the son of Manyamāna, and of thine own will hast cast down Sambara from the (mountain).

21. Parāsāra, the destroyer of hundreds¹ (of *Rākshasas*), and Vasishtha, they who, devoted to thee, have glorified thee in every dwelling, neglect not the friendship of thee (their) benefactor: therefore prosperous days dawn upon the pious.

22. Praising the liberality of Sudās, the grandson of Devavat, the son of Pajavana, the donor of two hundred cows, and of two chariots with two wives, I, worthy (of the gift), circumambulate thee, Agni, like the ministrant priest in the chamber (of sacrifice).

23. Four (horses), having golden trappings, going steadily on a difficult road, celebrated on the earth, the excellent and acceptable gifts (made) to me by Sudās,² the son of Pajavana, bear me as a son (to obtain food and progeny).

24. The seven worlds praise (Sudās) as if he were Indra: him whose fame (spreads) through the spacious heaven and earth: who, munificent, has distributed (wealth) on every eminent person, and (for whom the flowing (rivers) have destroyed Yudhyāmadhi in war.

¹ Satayātu; that is, Sakti, the son of Vasishtha, the father of Parāsara. Vishnu Purana, p. 4, and note.

² Smaddishtayah, an epithet of Aswath, understood, is explained, prasastātisarjanaraddhādīdānāyuktā, being or having part of a donation made in the belief of presenting what is excellent.

25 *Maruts*, leaders (of rites) attend upon this (prince) as you did upon Divodāsa, the father of Sudāsa. favour the prayers of the devout son of Pijavana and may his strength be unimpaired, undecaying

SUKTA II (XIX)

DEITY and metre as before

INDRA, who is formidable as a sharp horned bull, singly expels all men (from their stations) thou who art the (despoiler) of the ample wealth of him who makes no offerings art the giver of riches to the presenter of frequent oblations

2 Aiding him with thy person, Indra thou hast defended Kutsa in combat when thou hadst subjugated Dāsa, Sushna and Kuyava, giving (their spoil) to that son of Arjuni

3 Undaunted (Indra), thou hast protected with all thy protections Sudāsa the offerer of oblations thou hast protected in battles with enemies for the possession of the earth Trasadasyu, the son of Purukutsa, and Puru

4 Thou, the lord of horses, who art honoured by men, hast destroyed, along with the *Maruts*, numerous enemies at the sacrifice to the gods, thou hast put to sleep with the thunder bolt the Dasyus Chumuri and Diumi on behalf of Dabhi

5 Such wielder of the thunderbolt, are thy mighty powers, that when thou hadst quickly destroyed ninety and nine cities, thou hast occupied the hundredth as a place of abode thou hast slain Vritra thou hast also slain Namuchi

6. Thy favours, Indra, to Sudâs, the donor (of offerings), the presenter of oblations, are infinite: showerer (of benefits), I yoke for thee (thy vigorous) steeds: may our prayers reach thee who art mighty, to whom many rites are addressed.

7. Powerful Indra, lord of horses, let us not be exposed at this ceremony, addressed to thee, to the murderous despoiler protect us with impregnable defences: may we be held dear among thy worshippers.

8. May we, Maghavan, leaders in thy adoration, regarded as dear friends, be happy in our homes: about to bestow felicity upon Atithigvan, humiliate Turvasa; (humiliate) the son of Yadu.

9. The leaders (of rites), reciters of prayers, offer, Maghavan, prayers devoutly for thy adoration: they by their praises have appropriated the wealth of the niggards: select us (as the objects) of thy friendship.¹

10. Chief leader (of rites), these praises of men addressed to thee revert to us, who are the offerers of (sacrificial) riches: do thou be propitious to such men (Indra), in conflicts with enemies: be their friend, their hero, and protector.

11. Hero, Indra, glorified on the present occasion, and propitiated by praise, be amplified in thy person for our protection: bestow upon us food and habitations: and do you ever cherish us with blessings.

1 Ye to havebhir, vi panin adâsan: the connexion of havebhir, atotrâh with what follows is not very obvious: the rest is explained, spradânasulân vanjo api dharâni viseshendâpayan. they have made to give, or have mulcted, especially in their riches, those traders who are not donors of offerings.

ADHYAYA III.

MANDALA VII. (*Continued*).

ANUVAKA II. (*Continued*).

SUKTA III. (XX.)

THE deity is Indra; the metre *Trishtubh*.

THE fierce and powerful (Indra) has been born for heroic (deeds): friendly to man, he is the accomplisher of whatever act he undertakes to perform; ever youthful, he invests the (sacrificial) hall with defences (against interruption): be our preserver, Indra, from heinous sin.

2. Indra, dilating in bulk, is the slayer of Vritra: the hero defends his worshipper promptly with his protection, whether he be the giver of dominion to Sudâs, or the donor repeatedly of wealth to the offerer of (oblations).

3. A warrior who turns not back in battle, a combatant, one engaged in tumults, a hero, victorious over (his) foes from birth, invincible, of great vigour, this Indra scatters (hostile) hosts and slays all (his) adversaries.

4. Opulent Indra, thou hast filled both heaven and earth with thy magnitude, thy energies: Indra, the lord of horses, brandishing the thunder-bolt, is gratified at sacrifices by the (sacrificial) food.

5. (His) progenitor begot Indra, the showerer (of benefits) for (the purpose of) war: his mother brought him forth the benefactor of man: the leader of armies who is chief over men, he is the lord, the conqueror, the recoverer of the kine, the subduer of foes.

6 He who devotes his mind to the terrible Indra never falls (from his condition), nor will he perish: the protector of sacred rites, the progeny of sacrifice, bestow riches on him who offers to Indra praises and prayers with sacrifices.

7. That (wealth), Indra, which the prior has given to the posterior: which the elder may accept from the younger:¹ with which (the son) yet living dwells far away (separated from his father), confer, wonderful Indra, such precious riches upon us.

8. May the man who is dear to thee, Indra, present (oblations): may he be thy friend, wielder of the thunderbolt, he (assiduous) in donations: may we be abounding in food through this favour of thee who art devoid of cruelty, (may we be in the enjoyment of) a dwelling giving shelter to men.

9. For thee, Maghavan, this showering *Soma* (libation) cries aloud: to thee the worshipper has recited praises: the desire of riches has fallen upon thine adorer, do thou therefore, Sakra, bestow quickly upon us wealth.

10. Enable us, Indra, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer (thee oblation): may there be power in thine adorer (to repeat) many laudations:² and do you ever cherish us with blessings.

1 Yad Indra purvo aparāya sikshan, what the father has given to the son, or the elder to the younger brother: and so in the next case, that which the father receives from the son, or the elder brother from the younger.

2 Vasvi shu te jaritre astu sakhih is explained atyanta pra-satishu stutishu tava stotre sāmārthyam astu, as in the text.

SUKTA IV. (XXI.)

THE deity and metre as before.

THE bright sacrificial food mixed with curds and milk has been poured out : Indra delights in it from his birth : lord of bay horses, we wake thee up with sacrifices, acknowledge our praises in the exhilaration of the *Soma* beverage.

2. They repair to the sacrifice, they strew the sacred grass : the (grinding) stones at the ceremony are of difficultly suppressed noise : famous priests, whose voices are heard far off, bring the stones from the interior of the dwelling.

3. Thou, hero, hast enabled the many waters arrested by Ahi to flow : by thee the rivers rushed forth like charioteers : all created worlds trembled through fear of thee.

4. The formidable (Indra), knowing all actions beneficial to man, intimidated those (*Asuras*) by his weapons : Indra, exulting, shook their cities : armed with his thunderbolt he slew them in his might.

5. Let not the *Rákshasas*, Indra, do us harm :¹ let not the evil spirits do harm to our progeny, most powerful (Indra) : let the sovereign lord, (Indra), exert himself (in the restraint) of disorderly beings, so that the unchaste² may not disturb our rite.

6. Thou, Indra, by thy function, presidest over the beings (of earth) : all the regions (of the world) do

¹ Na vandanā vedyābhish are rendered by Sáyana vandanāni, rakshānsi, and prajābhyah.

² Sisinadevāh, abrahmacharyā ityarthah, following Yaska, iv. 19, but it may have the sense of those who hold the Linga for a deity.

not surpass thy magnitude: by thine own strength thou hast slain Vritra: no enemy has effected thy destruction in battle.

7. The older deities have confessed thy vigour superior to their destructive strength.¹ Indra! having subdued his foes, gives the rich spoils (to his worshippers): they invoke Indra to obtain food.

8. The worshipper has invoked thee the sovereign Indra, for protection: protector of many, thou hast been to us the guardian of great good fortune: be our defender against every overpowering (assailant) like to thee.

9. May we, daily increasing in reverence, be (regarded), Indra, (as) thy friends: through the protection of thee, surpasser in greatness, may (thy worshippers) repulse the attack of the foe in battle, the strength of the malevolent.

10. Enable us, Indra, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer the (oblations): may there be ability in thine adorer (to repeat) many laudations: and do you ever cherish us with blessings.

¹ Devā chit purve, the Asuras, who, in the received mythology, are considered as older than the gods. The construction is somewhat obscure, asuryāya kshatrāya anumamire sahānsi; anu, Sīyana says, implies inferiority or privation, according to the Sura of Panini. Hine, 1. 4. 86 they have confessed inferiority to thy strength: tava balebhyo hinā mamire; asurāya, he renders, balāya, to strength, and kshatrāya he derives from kshadi, to injure, hinsāyām.

SUKTA V. (XXII)

THE deity as before, the metre of the eight stanzas is *Virāj* of the last, *Trishtubh*.

DRINK, Indra, the *Soma*: may it exhilarate thee, that which the stone tightly held like a horse (by the reins), by the arms of the grinder, has expressed, lord of bay horses, for thee.¹

2. May the exhilarating beverage which is fit for and suitable to thee, by which, lord of bay horses, thou slayest Vritras, exhilarate thee, Indra, abounding in riches.²

3. Understand thoroughly, Maghavan, this my speech, this praise of thee, which Vasishtha recites, be pleased by these prayers at the sacrifice.

4. Hear the invocation of the (grinding) stone, (of me)³ repeatedly drinking (the *Soma*), comprehend the hymn of the adoring sage, and, friendly (with us), take to thy near consideration these adorations *

5. Knowing of thy strength, I refrain not from the praise nor from the glorification of thee, the destroyer (of foes), but ever proclaim thy special care.

6. Many are the sacrifices offered, Maghavan, to thee amongst mankind; constantly does the worshipper

¹ Sâma-Veda, I. 398, II. 277.

² Sâma-Veda, II. 278, 279.

³ Sruddhi havam vipipânasya adreh, the scholiast inserts, mama as vipipâna, the frequentative of pâ, to drink, explained vipitavat or vipivat, would be not a very appropriate epithet of adri.

⁴ Krishnir durgânsi antasmâ sachema, is explained umâni paricharanâni antikatamâni buddhisthâni sahayabhuta san kuru, the explanation is not very intelligible.

indeed invoke thee; therefore be not far, nor be a long time from us.¹

7. To thee, hero, I indeed offer these sacrifices, to thee I address these elevating praises: thou art to be in all ways invoked by the leaders (of rites).

8. Indra, of godly aspect, none attain the greatness of thee who art to be honoured, nor, fierce Indra, thy heroism nor thy wealth.

9. May thy auspicious regards, Indra, be directed towards us, as they have been to those pious sages, ancient or recent, who have originated (thy) praises, and do you ever cherish us with blessings.

SUKTA VI. (XXIII.)

THE deity as before; the metre is *Trishludh*.

[THE sages] have offered prayers to (Indra) for food; worship Indra, Vasishtha, at the sacrifice: may that Indra (who has spread out all (the regions) by his might, be the hearer of my words when approaching him.

2. When, Indra, the plants grow up, the sound (of praise)² acceptable to the gods, (uttered) by the worshipper, has been raised: by no one among men, is his own life understood; convey us beyond all those sins (by which life is shortened).

3. I harness (by praises the kine-bestowing chariot (of Indra) with his horses: (my) prayers have

¹ This and the two preceding occur Sama-Veda, II. 1143-1150.

² Yachchhurudho irajyanta is explained oishadhyo vatdjhante | In a former passage surudh was interpreted, a cow.

reached him who is pleased (by devotion) he has surpassed in magnitude heaven and earth, slaying the unresisting enemies ¹

4 May the waters increase like young may thy worshippers, Indra, possess water (in abundance) come like the wind with the *Niyut* steeds for thou, (propitiated) by holy rites, verily bestowest upon us food ²

5 May these inebriating draughts exhilarate thee Indra bestow upon the praiser (a son vigorous and wealthy) for thou alone amongst the gods art compassionate to mortals be exhilarated here at this sacrifice

6 In this manner the *Vasishthas* glorify with hymns Indra the showerer, the bearer of the thunderbolt may he so glorified grant us wealth comprising male posterity and cattle and do you ever cherish us with blessings ³

SUKTA VII (XXIV)

DZIRY and metre as before

A PLACE has been prepared for thee in the sacrificial chamber proceed to it, invoked of many, along with the leaders (of rites the *Maruts*) inasmuch as thou art

¹ *Vritrānyapratī jaghanvān* the meaning of *apratī* is not very obvious. *Sāyana* explains it *dvandvāni* twofold doubled.

² *Yajur Veda* 33 18 *Mahidhara* gives a totally different meaning to the first phrase *Āpaschit pipyuh staryo na gāvah* the waters augment the Soma juice as those Vaidik texts by which the Soma is effused

³ *Yajur Veda* 30 54 the concluding phrase which has so often occurred *Mahidhara* considers addressed to the priests, *yuyam Ritw jah*

our protector, (promote our) prosperity; grant us riches: be exhilarated by the *Soma*.

2. Thy purpose, Indra, is apprehended, thou who art mighty in the two [(words)]:¹ the *Soma* is effused: the sweet juices are poured (into the vessels): this perfect praise uttered with loosened tongue propitiates Indra with repeated invocations.

3. Come, Rijishin, from the sky, or from the firmament, to this sacred grass, to drink the *Soma*: let thy horses bear thee who art vigorous to my presence to (receive my) praise and for (thine) exhilaration.

4. Lord of bay steeds, propitiated by our praise, come to us with all thy protections, sharing in satisfaction, handsome chinned, with the ancient (*Maruts*), overthrowing repeatedly (thy) foes, and granting us a strong and vigorous (son).

5. This invigorating praise, like a horse attached to a car, has been addressed to thee who art mighty and fierce, the up-bearer (of the world): this thine adorer desires of thee, Indra, riches: do thou grant us sustenance notorious as thy sky in heaven.²

6. In this manner, Indra, satisfy us (with the gift) of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent (in offerings) food with male descendants: do you ever cherish us with blessings.

¹ Dvithard, according to the scholiast, should be dvitharshash, agreeing with te-dwayoh sthinayoh pari vridhaya iva mano gritham, the mind of thee who art enlarged in both places is apprehended: what places is not explained; perhaps heaven and earth may be intended.

² Divra dyam adhi na sromatam dhlh: the scholiast gives no explanation of the comparison: sromatam he interprets savasayam, applicable either to food or fame.

SUKTA VIII (XXV)

DEITY and metre as before

FIERCE Indra, when animated by like fierce armies, encounter them let the bright (weapon) wielded by the arms of thee who art mighty and the friend of man descend for our protection, let not thy all pervading mind wander (away from us)

2 Destroy, Indra, our adversaries in battle, those men who overpower us remove far from us the calumny of the reviler bring to us abundance of treasures

3 May hundreds of thy protections, handsome-chinned be (secured) to the liberal donor (of oblations): may thousands of blessings bestowed (upon me) as well as wealth cast the fatal weapon on the mischievous mortal grant us food and wealth *

4 I am (in dependence) Indra, upon the acts of such as thou art upon the liberality of a protector, hero, such as thou vigorous and fierce Indra, give us a dwelling for all our days lord of bay steeds, do us no harm

5 These (*Vasishthas*) are offering grateful (adoration) to the lord of bay steeds soliciting the strength assigned by the gods to Indra, make our enemies, Indra, easy to be overcome, and may we, safe from peril, enjoy abundance

6 In this manner, Indra, satisfy us with the gift of desirable (wealth) may we repeatedly experience thy great favour bestow upon us who are opulent in offerings food with male descendants do you ever cherish us with blessings

* *Dyumnas* may mean either food or fame. Nir v 5

SUKTA IX. (XXVI.)

DRITR and metre as before.

THE *Soma* uneffused delights not Indra: the effused juices please not Maghavan, unaccompanied by prayer: therefore I offer to him the praise that he may be pleased with; that, like a prince, may he listen to a novel (strain).

2. The *Soma* effused with reiterated prayer delights Indra: effused juices, (offered) with repeated praise, (exhilarate) Maghavan: therefore (the priests), combining together and making like exertion, invoke Indra for protection, as sons (apply) to a father.

3. Such exploits as his worshippers, when the *Soma* is effused, proclaim that he has achieved, let him now perform: may Indra, equal (to the task) and unaided, possess all the cities (of the *Asuras*) as a husband his wives.

4. Such have they proclaimed him: Indra is still celebrated as the distributor of riches, the transporter (beyond calamity), of whom many and emulous are the protections: may acceptable benefits attend us.

5. Thus does Vasishtha glorify Indra, the showerer (of benefits) upon the worshippers for the preservation of mankind: bestow upon us, (Indra), thousands of viands: do you ever cherish us with blessings.

SUKTA X. (XXVII.)

DRITR and metre as before.

MEN invoke Indra in battle when those actions which lead to victory are performed: do thou who art a hero, the benefactor of man, the desirer of prowess,

place us in possession of pastures abounding with cattle ¹.

2. Indra, who art the invoked of manv, give to those [men who are thy friends that strength which, Maghavan is thine thou Maghavan, (hast forced open) the firm (shut, gates of cities) ² discover discriminator (of truth), the treasure now concealed.

3 Indra is lord of the earth and of men (his is) the various wealth that exists upon the earth thence he gives riches to the donor (of oblations) may he, glorified by us, bestow upon us wealth

4 May the affluent and liberal Indra, upon being invoked together (with the *Maruts*), quickly bestow food for our preservation, he whose unlimited, experienced liberality yields desirable (wealth) to those men (who are his) friends

5 Indra, grant quickly wealth for our enrichment: may we attract thy favour by our adoration granting us (riches, comprising cattle, and horses, and chariots. do you ever cherish us with blessings.

SUKTA VI (XLVIII)

DIRTY and metre as before.

INDRA, who art wise, come to our adoration let thy horses harnessed be before us gratified of all (men), all mortals severally invoke thee hear therefore our (invocations).

¹ Sâma Veda, I 318

² The text has only twam hi drichâ maghavan, thou Maghavan, verily the firm (plur acc. fem.)

2. Endowed with strength, since thou grantest the prayers of the *Rishis*, let thy greatness, Indra extend to thine invoker: and as, fierce deity, thou holdest the thunderbolt in thy hand, then formidable by thy exploits thou hast become invincible.

3. Since, Indra, by thy guidance, thou hast conducted men, thy zealous worshippers, over heaven and earth,¹ thou art born to (bestow) great wealth and strength, whence the presenter of offerings overcomes him who offers them not.

4. Grant us, Indra, with these days, (wealth), for unfriendly men approach: may the untruth which the wise and sinless Varuna observes in us, (through thy favour, Indra),² doubly disappear.

5. Let us glorify that opulent Indra, that he may give us great and valuable riches, he who is the chief protector of the pious rites of the worshipper: do you ever cherish us with blessings.

SUKTA XII. (XXIX.)

DISTY and metre as before.

THIS *Soma* is poured out, Indra, for thee: come, lord of bay steeds, to that dwelling (where it is prepared:

¹ *Nim na rodasi san ninetha*: the verb is explained *sangamayasi*, thou bringest together; *divi prathivyaṁ cha stotrin prathisthāpayasi*, thou establishest the worshippers in heaven and in earth: no notice is taken of the particle *na*; but it cannot well be the negative.

² *Dwidā avasāt*: the verb is explained by *vimochana*, loosing, setting free; but there is no explanation of *dwidā* or *dwidhā*, twofold: perhaps it may mean now and hereafter, or body and mind, or word and deed.

drink of the plentifully effused and grateful libation): give us, Maghavan, when solicited for them riches.

2 Magnified hero Indra, approving of the sacred rite, come to us speedily with thy steeds: be exhilarated at this sacrifice hear these our prayers

3 What satisfaction is there to thee from our hymns? when Maghavan, may we indeed present to thee (oblations)? I expatiate in all praises addressed to thee, hear, Indra these my invocations

4 Friendly to man were those of the ancient *Rishis* whose praises thou hast listened to, therefore I repeatedly invoke thee Maghavan, thou, Indra, art well affected towards us as a parent

5 Let us glorify that opulent Indra, that he may give us vast and valuable riches, he who is the chief protector of the religious rites of the worshipper: do you ever cherish us with blessings

SUKTA XIII (XXV)

DEITY and metre as before

DIVINE and powerful (Indra), come to us with thy strength be the augments of our riches: be to us, king of men, wielder of the thunderbolt for (a source of) vigour of great prowess hero, of manhood

2 Warriors invoke thee, worthy to be invoked, in the variously clamorous (strife),¹ for (the safety of

¹ Vivāchi is explained *vividha vācho yasmin prādhurbhavanti tasmīn yuddhe* in that war or combat in which many words are manifested the nominative *Surā* heroes gives plausibility to the interpretation

their) persons, and for the (long) enjoyment of the sun :¹ thou art a fit leader over all men : humble our enemies by the fatal (bolt).

3. When, Indra, fortunate days arise, when thou advancest thine emblem in battles, the strong Agni, the invoker of the gods, summoning the gods hither for our benefit, sits down on the sacred grass.

4. We, divine Indra, who are thine, are they, hero, who are praising thee and offering rich libations : grant to (thy) pious (worshippers) an excellent abode : and may they, prosperous, attain old age.

5. Let us glorify the opulent Indra, that he may give us vast and valuable riches : he who is the chief protector of the religious rites of the worshippers. do you ever cherish us with blessings.

SUKTA XIV. (XXXI.)

THE deity as before ; the metre is *Gāyatri*, except in the tenth, eleventh, and twelfth stanzas, in which it is *Vīrdjī*.

SING, friends, an exhilarating hymn to Indra, the lord of bay steeds, the drinker of the *Soma*.²

2. Repeat to the liberal Indra such brilliant praise as other (men repeat) : let us offer it to him who is affluent in truth.

3. Do thou, Indra, be willing to give us food : be

¹ *Suryasya śītan, chira-kāla, prāptyartham*, for the sake of having long life. *Ayur atra surya vivakshitāb*, Surya here expresses life.

² *Sāma-Veda*, I. 156. II. 63.

willing, Satakratu, to give us cattle be willing, donor of dwellings, to give us gold ¹

4. Devoted to thee, showerer (of benefits), we glorify thee be cognisant, giver of dwellings, of this our praise ²

5 Indra, who art lord subject us not to the reviler to the abuser, to the withholder of offerings may we worship verily (find favour) with thee ³

6 Slayer of enemies, thou, Indra, art our armour vast and our preceder in battle with thee for my all I defy (the foe)

7 Thou verily art great, and heaven and earth abounding with food, respect, Indra, thy strength

8 May the praises of thine adorers, accompanying thee (wherever thou goest), such as thou art, and spreading around with radiance, reach thee

9 The ascending libations proceed, Indra, to thee abiding in heaven, of goodly aspect men bow in reverence before thee

10 Bring (libations) to the great (Indra), the giver of great (wealth) offer praise to the wise Indra fulfiller (of the desires) of men, come to the people offering many (oblations) ⁴

11 The sages engender sacred praise and (sacrificial) food for the wide pervading, mighty Indra the prudent impede not his functions ⁵

1 Sâma Veda, II 67

2 Sâma Veda, I. 132

3 *Trên sap. bhatu. namu. na. hne wen. myfci. namu. sav.*
Sâyana, asmadiyam stotram bhavachchitte pravisatu, may my praise enter into thy heart

4 Sâma Veda I 318, II 11 1143

5 Sâma- eda, II 1144

12. Praises truly enable the universal monarch, Indra, whose wrath is irresistible, to overcome. (his foes): urge thy kinsmen, (worshipper, to glorify the lord of bay steeds.¹

SUKTA XV. (XXXII.)

THE deity¹ is as before, Indra; the *Rishi* is Sakti, the son of Vasishtha, untill his death, when Vasishtha takes up the hymn and finishes it; the metre of the odd verses is *Brihati*, that of the even, *Satobrihati*, except in the third, in which it is *Viraj* of two *pādas*: several of the stanzas of this hymn, recited at the mid-day sacrifice on the twenty-fourth day of the *Agnishtoma* ceremony, are called *Pragāthas*.

LET not, Indra, (other) worshippers detain thee far from us: come from whatever distance to our assembly: present at this ceremony, hear our prayers.²

2. When the libation is effused for thee, these offerers of sacrifice swarm like flies round honey: the pious praisers, desiring riches, fix their hope upon Indra, like a foot upon a chariot.³

3. Desirous of riches, I call upon the benevolent wielder of the thunderbolt, as a son upon a father.

4. These *Soma* Juices, mixed with curds, are poured out to Indra: come, wielder of the thunderbolt, with thy horses to our dwelling, to drink there for (thine) exhilaration.⁴

5. May Indra, whose ear is ready to hear, listen to the suppliant for riches, and never disappoint our

¹ *Ibid.* II. 1145.

² *Ibid.* I. 384; II. 1025.

³ *Ibid.* II. 1026.

⁴ *Sāmā-Veda*, I. 293.

prayers : he who is the giver of hundreds and thousands may no one ever hinder him when willing to give.

6 Slayer of Vritra, the hero who offers sacrifices to thee, who eagerly approaches thee (with praises), he, (protected) by Indra, is unresisted (by any one), and is honoured by men

7 Be a defence, Maghavan, to the wealthy (offerers of oblations), for thou art the discomfiter of (our) adversaries may we divide the spoil of the enemy slain by thee do thou, who art indestructible, bring it to our dwelling

8 Pour out the libation to Indra, the thunderer, the drinker of the *Soma* prepare the baked (cakes) to satisfy him do (what is agreeable to him), for he betows happiness on (the worshipper) who pleases him ¹

9 Offerers of the libation, do not hesitate be active sacrifice to the mighty benefactor for the sake of riches the assiduous worshipper conquers (his enemies), dwells in a habitation and prospers the gods favour not the imperfect rite ²

10 No one overturns, no one arrests, the chariot of the liberal sacrificer he, of whom Indra is the protector, of whom the *Maruts* (are the defenders), will walk in pastures filled with cattle

11 Let the man of whom thou, Indra art the protector, invigorating (thee with praise), enjoy (abun-

¹ *Ibid* : 285

*

² Na devāsah karatnave karatruh is explained kutsita kriyā, bad or defective act of religion the scholiast seems to render it, men do not become gods by such means devā na bhavanti.

dant) food: be¹ the preserver, hero, of our chariots, (the preserver) of our people.

12. Verily (Indra's) share (of the *Soma*) exceeds (that of other deities) like the wealth of the victorious: enemies overcome not him, who is the lord of bay steeds, who gives strength to the offerer of the libation.

13. Address (to Indra), amongst the gods, the ample well-uttered, and graceful prayer: many bonds entangle not him who, by his devotion, abides in Indra.

14. What mortal, Indra, injures him who has thee for his support? he who offers thee (sacrificial) food, Maghavan, with his faith, he obtains food on the day of the libation.²

15. Animate (those men) for the destruction of their foes, who offer treasures which are dear to thee, the abounder in wealth: may we, lord of bay steeds, along with (thy) worshippers, pass over all difficulties by thy guidance.

16. Thine, Indra, is the vast valuable wealth: thou cherishest the middling: thou rulest over all that which is the most precious: no one opposes thee in (the re-covering of the) cattle.³

17. Thou art celebrated as the giver of wealth to all, even where battles occur:⁴ all the people of the

¹ Bodhi avitā: the scholiast makes bodhi the second person singular imperative of bhū, for bhava, b being substituted for āh.

² Pārye divi vājā vājam tishāsati, sruṭye ahani sa havishmān annam sruṭe is the explanation of Sāyana.

³ Na kiśh twā goṣhu vrināte: the scholiast explains it, goṣhu nirmitteshu he api twā na vārayanti, none resist or oppose thee on account of the cows.

⁴ Dhanadā aśi sruṭo ye im bhuvantyaśvayah: the scholiast explains the last, ye ete āśvayo yuddhāni bhavanti tesu api dhanadā sruṭe.

earth, desirous of protection, solicit thee, the invoked
[of many

18 If I were lord of as much (affluence) as thou art, Indra, then might I support (thy) worshippers, dispenser of wealth, and not squander it upon wickedness ¹

19 May I daily distribute wealth to the venerable wherever abiding no other, Maghavan, than thou is to be sought by us (no other is to us) a most excellent protector ²

20 The prompt offerer (of praise), with solemn rites combined, acquires food I bend down with adoration to you, Indra, the invoked of many, as a carpenter bends the wooden circumference of the wheel ³

21 A man acquires not wealth by unbecoming praise affluence devolves not upon one obstructing (sacrifice) in thee, Maghavan, is the power whereby bounty (may be shown) to such as I am on the day of the libation ⁴

22 We glorify thee, hero, (Indra) the lord of all moveable and stationary things, the beholder of the universe, (with ladles filled with *Soma*),⁵ like (the udders of un milked kine ⁶

1 Sâma Veda, I, 310 II 1146

2 Ibid II 1147

3 Sâma Veda I 238 II 217

4 Ibid II 218

5 Ibid I 233. II 30 Yajur Veda 27 35

6 Adugdhyâ 112 dhenava occurs in the first line, and Mâbharâ Yajush 27 36 explains it we praise thee as un milked kine praise their calves which is not very intelligible in order to make sense of it, Sayana inserts the fullness of the ladles yathâ dhenavah kshirapurnodhastwenâ variante tad vat soma purnachamastwenâ vartamînâ yayam bhrissam abhishtumah as the cows remain with the state of the udders being full of milk,

23. No other such as thou art, celestial or terrestrial, has been or will be born: desirous of horses, of food, of cattle, affluent Indra, we invoke thee.

24. Elder Indra, bring that (wealth to me), being the junior, for, Mageavan, thou hast from the beginning been possessed of infinite treasure, and art to be adored at repeated sacrifices.¹

25. Drive away, Maghavan, our enemies: render riches easy of acquisition: be our preserver in war: be the augmenter of (the prosperity) of (thy) friends.²

26. Bring to us, Indra, wisdom, as a father (gives knowledge) to his sons: bestow wealth upon us on this occasion, thou the invoked of many, so that we, living at the solemnity,³ may (long) enjoy the light (of existence)

27. Let no unknown, wicked, malevolent, malignant (enemies) overpower us: may we, protected by thee, cross over many waters⁴.

so we, abiding with the state of the ladle full of Soma, glorify thee.

1 *Sāma-Veda*, ii. 31; *Yajur-Veda*, 27. 36.

2 *Sāma-Veda*, i. 209.

3 *Ibid.* i. 259; ii. 306.

4 *Ibid.* ii. 807. This, although in some places rather obscure, is upon the whole intelligible enough, and seems to be a popular Sutta, thirteen of the *stanzas* have been adopted into the *Sāma-Veda*, some of them twice over.

like manner, *Vasishthas*, through your prayers, did Indra defend Sudás in the war with the ten kings.¹

4. By your prayers, leaders (of rites), is effected the gratification of your progenitors:² I have set in motion the axle (of the chariot).³ be not you inert, for by your sacred metres, *Vasishthas*, (chaunted) with a loud voice, you sustain vigour in Indra.

5. Suffering from thirst, soliciting (rain), supported (by the *Trisus*) in the war with the ten *Rajas*, (the *Vasishthas*) made Indra radiant as the sun: Indra heard (the praises) of Vāsishtha glorifying him,⁴ and bestowed a spacious region on the *Trisus*.

6. The *Bharatas*, inferior (to their foes), were shorn (of their possessions), like the staves for driving cattle, (stripped of their leaves and branches): but Vāsishtha became their family priest, and the people of the *Trisus* prospered.⁵

1 Dāsirājne is explained Dasabhi rājabhih saha yuddhe the same war is subsequently alluded to see Sukta 83 of this Mandala

2 Pitṛinam, in the gen. plur., may be used only honorifically, implying father, i.e. Vāsishtha.

3 Akṣham avayāmi, the scholast interprets rathasya akṣham avayāmi, chalayāmi, I cause to move the axle of the car, ascribing the words to Vāsishtha, as announcing his intention to return to his hermitage

4 The *Trisus* are the same as the *Phlaryas* according to the Mahabharata. Samvarana, the son of Prikhe, the fourth descendant from Bharata, the son of Dashyanā, was driven from his kingdom by the Pāṇḍavas, and obliged to take refuge with his tribe amongst the abjects on the Sindhu and Vāsishtha came to them, and consented to be the Raja Purohit, when they recovered their territory

7. Three shed moisture¹ upon the regions, three are their glorious progeny, of which the chief is night: three communicators of warmth accompany the dawn: verily the *Vasishthas* understand all these.

8. The glory of these *Vassshthas* is like the splendour of the sun. their greatness as profound as (the depth of) the ocean: your praise, *Vasishthas*, has the velocity of the wind. by no other can it be surpassed.

9. By the wisdom seated in the heart the *Vasishthas* traverse the hidden thousand-branched world,² and the *Apsarasas* sit down, wearing the vesture spread out by Yama.³

¹ Sâyana quotes Sâtyâyana for the explanation of this verse: the three who send rain on the three regions of earth, mid air, and heaven, are Agni, Vâyu and Aditya, and they also diffuse warmth: their offspring are the Vasus, the Rudras, the Adityas, the latter of whom are the same with jyotish, light.

² Ninyam sahasravalsam abhisancharanti, they completely go over the hidden, tirohitam, or durjñanam, ignorant, sahasravalsam, thousand branched, that is sansâram, the revolving world of various living beings or the succession of many births, an allusion is intended, the scholiast appears to intimate, to the repeated births of Vasishth, the plural here being put for the singular, he having been first one of the Prajâpatis, or mind-born sons of Brahma, and, secondly, one of the sons of Urvasi; or it may perhaps intend, by the expression hrîdayasya praketaih, internal convictions or knowledge, to imply the detachment of Vasishtha or his sons from the world

³ Yamena tatam paridhim vayanto apsarasas upasedur vasishthah is somewhat dark vasishthâh has no business in this part of the construction, and must be connected with the first word in the verse, te, te vasishthâh, those Vasishthas, or that Vasishtha; yamena is explained sarvaniyantrâ, by the restrainer or regulator of all kâranâtmanâ, identical with cause, that is, by acts, as the causes of vital condition: the garb paridhim, vastram, spread, tatam, by him, is the revolution of life and

10 When Mitra and Varuna beheld thee, Vasishtha, quitting the lustre, of the lightning for a different form), then one of thy births (took place), inasmuch as Agastya bore thee from thy (former) abode.¹

11. Verily, Vasishtha, thou art the son of Mitra and Varuna, born, *Brahman*, of the will of Urvashi,² after the seminal effusion: all the gods have sustained thee, (endowed) with celestial and *Vaidik* vigour in the lake.³

death: janmâdipravâhab, weaving, vayanah as the musc. plural, should agree with vasishthâb, but Sâyana connects it with aparâśah, the nymphs, or, more properly, the nymph Urvashi, who sat down or approached in the capacity of a mother, jananitwena, wearing that vesture which he was destined by former acts to wear: the general purport is not doubtful but it is obscurely expressed

1 Agastyo yat twâ visâ âjabhâra is interpreted yadâ purvâ-vasthânât twâm ajabhâra, when Agastya took thee from the former condition, the only interpretation of which is mitravarunavâśvâm janayishyâva, we two, Mitra and Varuna, will beget; or âvâbhyâm aham jayeta iti samikalpatâm, the two divinities determined this Vasishth shall be begotten by us; but what Agastya has to do with this is left unexplained

2 The Pauranik version, which here appears to be of Vaidik origin, is well known: according to the scholiast, Urvashi, on seeing the birth of the Rishi, said to herself, let this be my son.

3 Brahmanâ davyena, according to the scholiast, requires the addition of yuktam, joined with, as the epithet of twâm, devasambandhinâ vedarâsinâmbhuvâ yuktam: Pushkara may mean the kumbha, or pitcher, used at sacrifice, or the vasativara, the pool of water prepared for the same, but Sâyana proceeds with a legend which seems intended to attach its usual sense to Pushkara, the vessel running over, some of its contents fell upon the earth, and from them Vasishtha was born. Agastya was born of those in the vessel: the overflowing fluid being collected together, Vasishtha remained in the lake, tato apsu gñhyamânâsu

12 He, the sage, cognisant of both worlds, was the donor of thousands: he was verily donation, wearing the vesture spread by Yama, Vasishtha was born of the *Apsaras*

13. Consecrated for the sacrifice,¹ propitiated by praises, they, Mitra and Varuna, poured a common effusion into the water-jar, from the midst of which Māna² uprose, and from which also, they say, Vasishtha was born

14 Pratrīs,³ Agastya comes to you; welcome him with devoted minds, and he is in the foremost station⁴ directs the reciter of the prayer, the enchanter of the hymn, the grinder of the stone, and repeats (what is to be repeated)

vasishtha pushkare sthitah - Pushkara is also the name of the lake in Ajmer but according to the Padma Purana, it was the site of the hermitage of Agastya, not of Vasishth Srishti Khanda, c. 23

1 Satre jātau is explained yāge dikshitau, prepared by preliminary purifications for the ceremony.

2 Māna is said to be a name of Agastya, with reference to his being of the measure of a span at his birth as by the text udiyāya tato Agastyah samyāmātro mahitapah, manena sammito yasmād mānya ihochyate, whence arose great ascetic Agastya of the measure of a span, as measured by a measure, (māna); he is thence called upon earth Mānya - Agastya is not reckoned amongst the Prajāpatis according to one legend he was, in a preceding birth, the son of Pulastya, but he is evidently the creation of a later date than Vasishtha and the other primary Rishis, although of great and early celebrity, as recorded in both the Rāmāyana and Mahābhārata

3 The same as the Tritsus.

4 Agre, in front, i e., as the Pratih

ANUVA'KA III.

SUKTA I. (XXXIV.)

THE divinities are the Viswadevas; the *Rishî*, as usual, Vasishtha; the metre of the first twenty-one stanzas is *Virāj* of one hemistich only; that of the last four stanzas is *Trishtubh*.

MAY pure and divine *praise proceed from us (to the gods) like a swift, well-constructed chariot.

2. The flowing waters have known the origin of earth and heaven:¹ may they now hear (our praises).

3. The vast waters offer nourishment to Indra: fierce warriors, (combating) with foes, glorify him.

4. Yoke for him the horses of his chariot, for Indra, is the wielder of the thunderbolt, the golden-armed.

5. Proceed to the sacrifice like one who goes along the road; proceed for your own accord.

6. Go of your own accord to battle: celebrate the significant and expiatory sacrifice for (the good of) mankind.

7. From the force of this (sacrifice) the sun rises: it sustains the burthen (of the world) as (earth) supports many (beings).

8. I invoke the gods, Agni, propitiating them by an inoffensive rite, I celebrate a pious act.²

¹ An allusion perhaps to the subsequently received cosmogony, as in *Manu*, that water was the first of created things.

² *Ayâtuh sâdhan-ritena*, the scholiast put *ayâtuh* into the instrumental case, *ayâtunâ*, and makes it the epithet of *ritena*, *ahinsakena*, *yajnenâ*, intending perhaps one without animal victims: if taken as it stands, as the gen. of *Ayâtri*, the meaning would much the same, by the rite of one not sacrificing victims.

9 Offer, (worshippers) your heavenly worship earnestly address your praises to the gods.

10. The fierce Varuna, the thousand-eyed, contemplates the water of these rivers.

11. He is, the king of kings: the beauty of the rivers: his all-pervading strength is irresistible.

12. 12. Protect us, gods, among all people: render extinct the calumny of the malevolent.

13. May the blazing (weapons) of foes pass by innocuous: separate, (gods), universally (from us) the sin of our bodies.

14. May Agni, the feeder on oblations propitiated by our homage, protect us: to him has our praise been addressed.

15 Glorify along with the gods our friend, the grandson of the waters: may he be propitious to us.

16. Glorify with hymns the dispenser of the clouds in the firmament: the water-born, sitting amongst the waters of the rivers

17. Let not Ahurbudhnya be disposed to work us harm: let not the sacrifice of the worshipper be disregarded.

18. May (the gods) bestow food upon our people: let foes contending for our riches perish

19 Leaders of great armies, by the power of these¹

¹ 1 Ahim gr̥im̐she budhne, dividing two words usually put together, Ahurbudhna: Sāyana explains the former, meghānām āhantāram, the later, upon the authority of Yāska the firmament, or the origin in which the waters or rains are bound or detained, baddhā asmin dhritā āpaḥ ite vyutpatteh Nir. x. 44: in the next stanza the words are reunited as a name of Agni.

² Eshām, of these: the scholast supplies either devānām or Marutām, of the Maruts.

(divinities), consume their foes, as the sun (scorches) the regions.

20. When the wives (of the gods)¹ come before us, may the dextrous Twashtri grant us male progeny.

21. May Twashtri be propitiated by this our praise: may he who is of comprehensive understanding be inclined to give us wealth.

22. May they who are the givers of gifts bestow upon us the treasures (we desire): may *Rodasi* and *Varunāni* hear (our supplications): may the generous Twashtri, together with these (our) protectresses, be our sure refuge: may he give us riches.

23. May the mountains, the waters, the liberal² (wives of the gods), the plants, also the heaven and the earth, consentient with the forest lords and both the the heaven and earth, preserve for us those (converted riches).

24. Let the vast heaven and earth consent: let the brilliant Varuna, of whom Indra is the friend, consent: let all the victorious *Maruts* consent that we may be a receptacle for the retention of riches.

25. May Indra, Varuna, Mitra, Agni, the waters, the herbs, the trees, be pleased by our (praise): may we, (reclining) on the lap of the *Maruts*, enjoy felicity: and do you ever cherish us with blessings.³

1 The addition of the comment, *devanām*, seems somewhat superfluous: human wives would have been more in keeping with the prayer.

2 The wives of the gods, according to Śāyana.

3 The burthen of many previous Suktas.

SUKTA II. (XXXV.)

THE deities as before; the metre is *Trishtubh*.

MAY, Indra and Agni be (with us) with their protections for our happiness:¹ may Indra and Varuna, to whom oblations are offered, (be with us) for our happiness, may Indra and Soma be (with us) for our happiness, our prosperity, our good: may Indra and Pushan be (with us) in battle for our triumph.²

2. May Bhaga (promote) our happiness: may Sansa³ be our happiness: may Purandhi⁴ be (with us for) our happiness: may riches be (a source of) happiness: may the benediction of the true and virtuous yield us happiness: may the variously-manifested Aryaman be (with us) for our felicity.

3. May the creator be to us for happiness: may the discriminator (between virtue and vice, Varuna), be (with us) for our happiness: may the wide earth (contribute) with sustenance to our happiness: may the vast heaven and earth be (to us for) happiness: may the mountains (yield) us happiness: may our pious invocations of the gods secure us happiness.

4. May Agni, whose countenance is light, be (with us) for our happiness: may Mitra and Varuna, may the Aswins be (present) for our felicity: may the virtuous be (promotive of) our happiness: may the restless wind blow for our happiness.

1 The construction of the leading phrase through thirteen stanzas is the same, sam na bhavataṁ, sometimes slightly varied, literally, may they two be our happiness: the commentator explains sam by sāntyaḥ, for our peace or happiness; but the bolder expression is probably the more correct. †

2 Yajur-Veda, 36. 11.

3 For Narāsaṁsa.

4 The possessor of much intelligence see xol. III 303.

5. May Heaven and earth, the first invoked, (promote) our happiness: may the firmament be happiness to our view: may the herbs, the trees, (yield) us happiness: may the victorious lord of the world, (Indra), be (favourable to) our felicity:

6. May the divine (Indra), who with *Vasus*, grant us happiness: may the justly-praised Varuna, with the *Adityas*, be (friendly to our happiness: may the grief-assuaging Rudra, with the *ṛudras*, be (for) our happiness: may Twashtri, with the wives of the gods, be (with us) for our happiness, and hear us at this solemnity.

7. May the *Soma* be (offered for) our happiness: may the prayer be (uttered for) our happiness: may the stones (grind the *Soma*), the sacrifice be (solemnized for) our happiness: may the measured lengths of the sacrificial posts be conducive to) our felicity: may the sacred grass be (strewn) for our happiness: may the altar be (raised for) our happiness.

8. May the wide-seeing sun rise (for) our happiness: may the four quarters of the horizon (exist for) our felicity: may the firm-set mountains be (for) our happiness: may the rivers, may the waters, be diffused) for our happiness.

9. May Aditi, with holy observances, be (for) our happiness: may the glorified Maruts be (friendly to) our felicity; may Vishnu, may Pushan, be promoters of) our happiness: may the firmament be propitious to us: may Vāyu (blow for) our happiness.

10. May the divine preserving Savitri be (radiant for) our happiness: may the opening dawns (break for) our happiness: may Parjanya be (the granter of

happiness) to our posterity : may Sambhu,¹ the lord of strength, be (the conferrer of) happiness upon us.

11. May the divine universal gods be (favourable) to our felicity ; may Saraswati, with holy rites, be happiness : may those who assist at sacrifices, those who are liberal of gifts, be (conducive to) our happiness : may celestial, terrestrial, and aquatic things be (subservient to) our happiness.

12. May the lords of truth be (propitious to) our happiness : may horses, may cattle, (contribute to) our happiness : may the virtuous, the dexterous Ribhus, be to us (for) felicity : may the Progenitors be (promoters of) our happiness at the seasons of worship.

13. May the diving Aja-ekapād be (favourable to) our happiness . may Ahirbudhnya, may the firmament be (promptive of) our happiness : may the grandson of the waters, the protector, be (the securer of) our felicity, may Prishni, of whom the gods are the guardians, be to us (granter of) happiness.

14. May the Adityas, the Rudras, the Vasus, be gratified by this new and now repeated praise : may celestial and terrestrial (beings, the progeny of the cow, (Prishi), and those who were entitled to worship, hear our (invocations).

15. May those who are the most adorable of the adorable divinities, those who were the adored of Manu, those who are immortal, the observers of truth, bestow upon us this day (a son) of widely-spread renown : and do you ever cherish us with blessings.²

¹ Sambhu is here said to imply *sukhasya bhāvasūtri*, the causer of the condition of pleasure ; it is ordinarily a name of Siva.

² It is said that this Sukta is to be inaudibly recited at a solemnity called the Mahānāma.

ADHYAYA IV

ANUVĀKA III (*Continued*)

SUKTA III (XXXVI)

THE deities are the Viswadevas, the metre is *Trishubh*

LET the prayer proceed from the hall of the sacrifice, for Surya with his rays lets loose the waters the spacious earth spreads (studded) with mountains and Agni blazes on the extensive plains ¹

2 Powerful Mitra and Varuna, to you I offer this new praise as if it were (sacrificial) food one of you, (Varuna), the invincible lord, is the guide to the path (of virtue, Mitra, when praised, animates men to exertion ²

3 The movements of the restless wind sport around the milk yielding kine are in good condition the showerer generated in the dwelling of the mighty sun has cried aloud in that his place of abiding, (the firmament) ³

4 Here, Indra (come to the sacrifice of the man) who, by his adoration, has harnessed (to thy car) these thy favourite, graceful, and vigorous horses may I bring Ither Arvaman, the doer of good deeds, who baffles the wrath of the malevolent

¹ Prithu pratikam adhyedhe agnih, pratikam is said to be prithivyā avayavam, a portion or member of the earth.

² Janam cha mitro yatati bruvānah the phrase has occurred before see vol. III. p. 104

³ Achikradat vṛshabhaḥ sasmin udhan, rendered, as in the text, Parjanya has cried in that firmament, sasmin antarikṣhe achikradat

5 Let the offerers of adoration, engaging (in pious acts), worship (Rudra) in their own half of sacrifice (solicitous) of his friendship praised by the leaders (of rites), he lavishes food (upon them) this most acceptable adoration is addressed to Rudra

6 May the seventh (stream) *Sarasvatī*, the mother of the *Sindhu*¹ and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the (people) by their waters come at once together

7 May these joyous and swift-going Maruts protect our sacrifice and our offspring let not the imperishable goddess of speech, deserting us speak (kindly) to our (adversaries ² and may both (she and the Maruts) associated augment our riches

8 Invoke, (worshippers), the unresisting earth, and the adorable hero, Pushan (invoke) Bhaga, the protector of this our sacrifice, and Vāja, the sustainer of old, the liberal of gifts to our solemnity

9 May this praise come, Maruts before you (may it come) before Vishnu, the guardian of the embryo, with his protecting faculties may they both bestow upon (me) their adorer, progeny and food, and do you ever cherish us with blessings

¹ *Sindhu mātṛī* may mean, according to the scholiast, *apām mātṛibhūtā*, being the mother of the waters

² *Mā nah parikhyad akṣharā charantī* is explained by Sāyana, *akṣharā vyāptā, charantī vāgdevatā, asmān parityaktivā* *asmad vyatiriktā mā drākṣhit*, let not the diffusive deity of speech having abandoned us, look upon our opponents

SUKTA IV. (XXXVII.)

DΞITY and metre as before.

VAJAS, possessors of energy, let your capacious, commendable, and unobstructed chariot bring you (hither): be satiated, handsome-chinned, with the copious triply combined libations¹ (poured out) for your exhilaration at our sacrifices.

2. For you, Ribhukshins, beholders of heaven, preserve unmolested the precious (treasure) for us who are affluent (in sacrificial offerings): do you, who are possessed of strength, drink fully at (our) solemnities, and with (favourable) minds bestow upon us riches.

3. Thou, Maghavan, hast determined what is to be given in the apportionment of much or of little wealth, for both thy hands are full of treasures, and thy sincere (promises) of riches do not restrain them.

4. Do thou, Indra, who art Ribhukshin, and of especial renown, who, like food, art the fulfiller (of wants), come to the dwelling of the worshipper: lord of bay horses, may we, Vasishthas, be to-day the donors (of the offerings) to thee the celebrators of thy praise.

5. Lord of bay horses, thou art the giver of descending (wealth) to the donor (of the oblation), by whose sacred rites thou art magnified: when mayst thou bestow upon us riches: when may we be secure by thy appropriate protections.

6. When, Indra, wilt thou appropriate our praise: at present thou establishest us (thine) adorers in our

¹ Triprishthāh somāh, with Soma juices, mixed with milk, curds, and meal.

dwelling ¹ let thy swift horse, (influenced) by our protected solemnity, convey to our abode riches, male offspring, and food

7 Indra the upholder of the three regions,² whom the divine Nirriti³ acknowledges as ruler, whom abundant years pass over whom mortals detain from his own abode approaches to (recruit) his decaying strength

8 May riches worthy of laudation come, Savitri to us; riches that are in the bestowal of Parvata may the heavenly protector (of all) ever preserve us, and do you, (universal gods), ever cherish us with blessings

SUKIA V. (XXXVIII)

THE deity is Savitri the metre *Trishtubh*

THE divine Savitri has diffused the golden radiance on high, of which he is the asylum verily Bhaga is to be adored by men who abounding in wealth, distributes treasures (amongst them)

2 Rise up Savitri hear (our solicitations) upon

1 Vāsayas va vedhasas twam nah is explained asmān stotrin idānim swakiye sthāne avasthāpayasi as translated perhaps swakiye, own, may refer to Indra in his own dwelling that is in swarga

2 Upa tribandhur jaradashtim etc trayānām lokānām bandhaka is Sāyana's rendering of the epithet tribandhu jaradashtim he explains, jīvanmṛasanam yasya balasya hetubhutam tad balam upagachchhati, he approaches that strength of which, or of whose strength it is the cause the explanation is not very clear

3 Nirriti is said here to mean the earth, bhūmi.

the celebration of this ceremony, (thou who art) diffusing light over the spacious earth, and bestowing human enjoyments upon men.

3. Glorified be the divine Savitri, whom all the gods praise:¹ may that adorable (divinity) requite our praises (with) food: may he always protect the devout with all his protections.

4. Whom the divine Aditi, delighting at the birth of the divine Savitri, glorifies, whom the supreme sovereigns, Varuna, Mitra, Aryaman,² (and other gods) consentaneously adore.

Whom those solicitous for wealth, those enjoying (it), mutually worship, the benefactor of heaven and earth: may Ahirbudhnya³ hear us: may the protectress (the goddess of speech),⁴ cherish us with excellent cattle.

6. May the protector of progeny when solicited, consent to bestow upon us the precious (wealth) of the divine Savitri: the ardent (adorer) invokes repeatedly Bhaga for protection; the less ardent solicits Bhaga, for wealth.

7. May the Vájins,⁵ with slackened speed, bring-
ing excellent food, be (disposed) for our happiness:
upon our invocations at the worship of the gods:

1 The text has *yam visve vasavo grinañti*, whom all the Vasus praise: Sâyana makes it *devâh*.

2 Mitra occurs in the plural *Mitrâsah*, meaning, according to the commentator, Mitra and others.

3 According to Sâyana this is a name of Agni, of the middle region firmament.

4 The text has only *varutrâ*, which Sâyana renders *vâgdevatâ*.

5 Sâyana interprets the term *etadabhidhâyakadevatâh*, divinities so denominated: Mahidhara renders it *asvâh*, horses. Yajur-Veda, 9 16.

destroying the murderer, the robber, the *Rākshasas*,¹ and keeping from us ancient maladies

8 Wise immortal Vājins, observers of truth, defend us in every conflict, and for the sake of wealth drink of this sweet (*Soma* beverage), be exhilarated (thereby) and satisfied; proceed by the paths traversed by the gods.

SUKTA VI (XXXIX)

The deities are the Viswadevas, the metre is as before.

LET Agni, risen on high, accept the praise of the worshipper she who makes (all creatures) old,² looking to the west, goes to the sacrifice: the pious pair,³ like two riders in a chariot, follow the path (of the ceremony) let the *Hotri*, as enjoined, celebrate the rite.

2 The food bestowing sacred grass of these (the worshippers) is strewn, may the two lords of people, Vayu,⁴ with the *Ninty* steeds, and Pushan, invoked

1 Jambhayanto ahim vriham Mahidhara renders literally, destroying the snake the wolf: Sâyana renders them hantâram choram vâje vâje saveshu yuddhestau Sâyana, sarvasmin aune upasthite, when all food is nigh. Mahidhara, Yajush, ix 18.

2 Pratiçh jurnir, devatâtum eti, sarvâsâm prajānām jarayati, the causer of the decay or age of all progeny, that is, Ushodevatâ, the dawn, whose successive revolutions constitute old age.

3 Bhejâte adri- the latter is explained, âdriyantau, sraddhâvantau, the two reverencing or believing that is, the Yajamân and his wife

4 Vispativa virite iyâte, antirikshe âgachchhatâm- Sâyana says iva here means idânim, now, but he states it may also intimate, as usual, a comparison comparing Vâyu and Pushan to two Rajas appearing amongst a crowd of attendants, yathâ manushyânâm gene rājānau: so Mahidhara, Yajur-Veda, 33-44. and Yâska Nirukta, v 28

before the dawn upon the close of the night,¹ appear now in the firmament for the welfare of mankind

3 May the divine Vasus sport on this occasion upon the earth the brilliant (Maruts) in the expansive firmament are being worshipped swift moving deities, direct your paths towards us hear (the words) of this our messenger, (Agni) approaching to you

4 These universal adorable guardian deities occupy a common station at sacrifices worship, Agni, those divinities, deservers (of oblations) at the ceremony the swift Bhaga the Násatvas and Purandhi²

5 Bring Agni whether from heaven or earth, the adorable deities Mitra Varuna Indra, and Agni Arvaman Aditi and Vishnu (for the good) of these (worshippers) and may Saraswati and the Marus be delighted (by our offering)

6 The oblation is offered together with praises to the adorable deities may (Agni), unaverse to the desire of mortals be present bestow (upon us, gods) unwasting all benefiting riches, and may we to day be associated with the assembled deities

7 Heaven and earth are now glorified by the Vāsishthas as are Varuna the object of worship, and Mitra and Agni may they the conferrers of joy, bestow upon us excellent food and do you (all) ever cherish us with blessing

¹ *Aktor ushāsah purvahutau* is explained by Sáyana *rātreḥ sambandhinīyā ushāsah sakṣit purvasmin āhvāne satī* there being the invocation preceding the proximity of the dawn in connexion with the night Mahidhara seems to understand it somewhat differently *Pushan* as the sun appears after the prior invocation of the dawn upon the lighting of the sacrificial fire whilst by *Vāyu* is to be understood *Igni* of whom he is the friend and who is the divinity of the nocturnal sacrifice

² *Indra*

SUKTA VII (XL)

DAILY and metre as before

MAY the satisfaction derived from pious rites come to us as we contemplate the glorification of the swift moving (divinities) may we be included in the apportionment by that wealth-bestowing deity (of the riches) which the divine Savitri to day distributes

2 May Mitra and Varuna, heaven and earth Indra and Aryaman give us that (wealth) which is merited by brilliant (laudations) may the divine Aditi be disposed to give us riches which Vāyu and Bhaga may preserve ever in our keeping

3 Maruts whose steeds are the spotted deer, may the mortal whom you protect be resolute, be strong, for him Agni and Saraswati also defend and there is no despoiler of his riches

4 This Varuna, the leader of the rite, and the royal Mitra and Aryaman uphold my acts, and the divine unopposed Aditi earnestly invoked may they convey us safe beyond evil

5 I propitiate with oblations the ramifications¹ of that divine attainable Vishnu the showerer of benefits Rudra, bestow upon us the magnificence of his nature the Aswins have come to our dwelling abounding with (sacrificial) food

6 Resplendent Pushan, oppose not (I) indrance) on this occasion may the protectress, (Saraswati) and the liberal (wives) of the gods, grant us wealth may the ever moving deities the sources of happiness, protect us may the circumambient Vāta send us rain ¶

¹ Vayān branches all other deities are, as it were branches of Vishnu anye devāḥ sākṣā iva bhavanti as by a text cited by the scholiast Vishnu is all divinities Vishnuḥ sarvā devatā itīti sruteḥ

7 Heaven and earth are now glorified by the Vasishthas as are Varuna the object of worship and Mitra and Agni may they, the conferrers of joy, bestow upon us excellent food and do you (all) ever cherish us with blessings

SUKTA VIII (XLI)

THE deity is Ushas¹ or, according to some authorities the deities of the first stanza are Indra and Agni of the next five Bhaga and of the seventh Ushas, the metre of the first verse is *Jagati* of the rest *Trishtubh*

WE invoke at dawn Agni at dawn Indra at dawn Mitra and Varuna at dawn the Aswins, at dawn Bhaga, Pushan, Brahmanaspati at dawn Soma and Rudra²

2 We invoke at dawn the victorious fierce Bhaga, the son of Aditi who is the sustainer (of the world), to whom the poor man praising him applies, saying, give (me wealth)³ to whom the opulent prince (addresses the same prayer)

3 Bhaga chief leader of rites, Bhaga, faithful promiser of wealth Bhaga, granting (our wishes), fructify this ceremony enrich us with cattle and horses, may we Bhaga be eminent with male descendants and followers

1 The whole of this Sukta occurs in the Yajush xxxiv 31-40

2 A thrashed yam manvan anas turaschid rājā chid yam bhagam (haks ty sha Mahidhara explains the terms somewhat differently the Achra he renders unsatisfied, hungry, or poor tura he makes the same as ātura sick, or it may mean yama rājā is the same

4. May we now have Bhaga, (for our lord),¹ whether in the forenoon or at mid-day, or at sun-rise;² may we, Maghavan, enjoy the favour of the gods

5 May Bhaga,³ gods, be the possessor of opulence, and, through him, may we be possessed of wealth, every one verily repeatedly invokes thee, Bhaga: do thou, Bhaga, be our preceptor at this solemnity⁴

6. May the Dawns come to our sacrifice as a horse to a suitable station⁵ as rapid steeds convey a chariot, so may the Dawns bring to us Bhaga, down descending charged with riches

7 May the auspicious Dawns ever break, bestowing horses and cattle and male descendants, shedding water, and endowed with all good things: and do you ever cherish us with blessings

1 Uctanam bhagavantah syāma, may we be now possessors of Bhaga, or it may mean may we be possessors of wealth; in which sense Mahidhara understands bhagavantah, or, he says also, possessors of knowledge jñānavantah

2 Prapitwe Sāyana explains purvahne Mahidhara, auryasya prapatane, astomaye, sun down, sunset

3 Bhaga eva bhagavān astu, dhanavān, having wealth

4 Pura etā, puro-gantā one who goes before it may mean purohita, or family priest.

5 Suchaya padaya, Sāyana interprets gamanayogyāya sthānāya Mahidhara supplies agnyādhānārtham suchi padam, a pure place for the receptacle of the fire, as if he understood by didhikṛa of the text, not any horse, although he renders it simply aswe but the one intended for sacrifice.

SUKTA IX. (XLII.)

Derry and metre as before.

MAY the Brahmanas, the Angirasas, be everywhere present : may Krandanu¹ be conscious of (our) adoration : may the rivers² glide along, distributing water : may the pious couple, (the *Yajamana* and his wife), conjointly appreciate the beauty of the sacrifice.

2. Pleasant, Agni, be thy long-familiar path : voke for the libation the bay, the ruddy horses, who, brilliant-shining, are the conveyers of (thee), the hero, to the hall of sacrifice, where, seated, I invoke the companion of the gods.

3. The (worshippers) offer you, (gods), this sacrifice, with prostrations : the ministrant priest, who is near us repeating pious praise, excels (all others) : worship well the gods : resplendent (Agni), make the venerable earth revolve.

4. When Agni, reposing at his ease in the dwelling of the liberal worshipper, is welcomed as a guest, thus suitably placed in the hall of sacrifice, he gives well-pleased, desirable (wealth) to the people who approach him.

5. Be gratified, Agni, by this our sacrifice : render our (worship) renowned among Indra and Maruts : let the days and nights sit down on the sacred grass : worship (Agni), at this rite, Mitra and Varuna, desiring (the oblation).

¹ Krandanu is said to be a synonyme of Parjanya.

² Dhenavah is here explained Nadyah, consistently with what is said of udapanto nadyatah.

6 Thus has Vasishtha wishing for riches, glorified the vigorous Agni for the sake of every sort of wealth may he bestow upon us food riches, strength and do you, (gods), ever cherish us with blessings

SUKTA X (XXIII)

DEITY and metre as before

DEVOUT worshippers seek to attain you, gods, by praises at sacrifices they (worship) the heaven and earth, they of whom the diversified adorations spread everywhere like the branches of trees

2 Let the sacrifice proceed like a swift courser (to the gods) elevate, (priests), with one accord, your ladles, charged with butter spread for the solemnity the sacred grass let the flames (of the burnt offering) to the gods ascend on high

3 Let the gods sit down on the summit of the sacred grass, like children nursed on the (lap of the) mother let the full ladle, Agni, pour the oblation on the sacrificial flame give us not up to our adversaries in battle,

4 May the adorable deities, who are the bestowers of water, the shedders of showers, be fully propitiated (by our praises) may the most precious and commendable of your treasures (be ours) to day, and do you with one accord come hither ¹

¹ Agantana samanatah are followed by yatistha which are unexplained apparently through a hiatus in the manuscript stha may be the second pers. of as to be but it is difficult to assign a meaning to yati unless it be intended or an error, for yada, if, when the sentence may be rendered, if you are of one mind

5. Be glorified, Agni: grant us (wealth) among the people: may we, vigorous Agni, ever be undeserted by thee, but always be rejoicing and unmolested in the possession of riches: and do you, (gods), ever cherish us with blessings.

SVKTA XI. (XLIV.)

The deity is Dadhikrā; the metre of the first stanza is *Jagati* of the rest, *Trishtubh*.

FOR your preservation, (worshippers), Invoke, first, Dadhikrā, then the Aswins, the Dawn, the kindled Agni, Bhaga, Indra, Vishnu, Pushan, Brahmanaspati, the Adityas, Heaven and Earth, the waters, the Sun.

2. Arousing and animating Dadhikrā, proceeding diligently with the sacrifice: seating the divine Itā on the sacred grass, let us invoke the intelligent and worthily-invoked Aswins.

3. Propitiating Dadhikrāvan, I glorify Agni, Ushas, the sun, the earth, the great brown horse of Varuna, who is mindful of his adorers: may they put far away from us all iniquities.

4. Dadhikrāvan, the swift steed, the first (of horses), knowing this office, is in the front of the chariots (of the gods), consentient with Ushas, with Surya, with the Adityas, with the Vasus, with the Angirases.

5. May Dadhikrā sprinkle our path (with water), that we may follow the road of sacrifice: may Agni, the strength of the gods, hear our (invocation): may the mighty, unperplexed, universal deities hear it.

SUKTA XII (XLV)

THE deity is Savitri the metre *Trishtubh*,

BORNE by his steeds, may the divine Savitri, who is possessed of precious treasure, and filling the firmament (with radiance), come hither holding in his hands many things good for man and (both) tranquillizing and animating living beings ¹

2 May the outspread vast and golden arms of Savitri extend to the ends of the sky verily his greatness is glorified (by us) may the sun impart energy unto him ²

3 May the divine Savitri, who is endowed with energy, the lord of treasure bestow treasures upon us concentrating infinite lustre may he bestow upon us wealth, the source of the enjoyment of mortals

4 These praises glorify the eloquent tongued, dextrous handed whose hands are full (of wealth) may he bestow upon us manifold and abundant food and do you (gods), ever cherish us with blessings

SUKTA XIII (XLVI)

THE deity is Rudra the metre of the first verse is *Trishtubh*,
of the rest *Jagati*

OFFER these praises to the divine Rudra armed with the strong bow and fast flying arrows the bestower of food the invincible the conqueror the creator

¹ Nivesayan cha prastavan cha bhuma is explained bhutani ratr shu eve sthane sthApayanscha ahahsu preravanscha placing beings at night in the rown stations and urging them on by day

² Suraschid asma anudad apasyam is explained Suryo asm n Sav tre karmechchham anudadatu may Surya subsequently give to that Savitri the desire for acts

the wielder of sharp weapons may he hear our (praises) ¹

2 He is known by his rule over those of terrestrial birth, by his sovereignty over those of celestial (origin) protecting our progeny Rudra propitiating thee (by praise) come to our dwellings, and be to them a guardian against disease ²

3 May thy blazing (weapon) which discharged from heaven traverses the earth avoid us thine appeaser of the wind ³ are a thousand medicaments inflict not evil upon our sons and grandsons

4 Harm us not Rudra abandon us not let us not fall under the bondage of thee when displeased make us partakers of the life promoting sacrifice and do you (gods) ever cherish us with blessings

SUKTA XIV (XLVII)

THE deities are the waters the metre is *Tristupb*

WE solicit from you *Writers* to day that pure, faultless rain shedding, sweet essence of the earth,¹ which the devout have first consecrated as the beverage of Indra,

¹ *Swapivāta* which is left untranslated by the scholiast it is somewhat difficult to assign it a meaning *swapi* may be derived from *swap* to sleep and *vāta* is usually the wind or it may mean disorders arising from the windy humour which Rudra, as the deity of medicines may be supposed to allay this, however, would be an early indication of the humoral pathology

² *Prathamam urmim akrinvata itah* *urmi* is said here to imply the Soma juice *bhumyah bhumyah sambhutam* produced from the earth

2. May the swift moving grandson of the waters protect, *Waters*, your most sweet essence, wherewith may Indra and the Vasus be delighted and may we, devout to the gods, partake (of it).

3 The divine *Waters*, the purifiers of many, gratifying men with food, pursue the paths of the gods: they impede not the sacred rites of Indra offer (priests), the butter charged oblation to the rivers.

4 *Waters*, whom the sun has evaporized by his rays, for whom Indra has opened a path by which to issue,¹ bestow upon us wealth and do you (also) ever cherish us with blessings.

SUKIA XV. (XLVII)

The Ribhus are the deities, the metre is as before.

RIBHU, (Vibhu), and Vāja,² leaders of rites, possessors of opulence, be exhilarated by our effused (libation): may your active and powerful (horses) bring to our presence your chariot, beneficial to mankind

2. Mighty with the Ribhus, opulent with the Vibhus,³

¹ The sun having converted the waters of the earth into clouds, Indra, by his thunderbolt, cleaves the latter, and the water condensed falls as rain

² The text has Ribukshāno Vājāh, the use of the plurals implying, according to the scholiast that the three brothers are intended,

³ Ribhur ribhubhīh viśhvā vibhubhīh are rather unintelligible phrases. the commentator explains ribhu by uru, great and vibhu, vibhavah, rich or powerful, but he leaves unexplained why the first should be in the singular and the second in the plural: it is an evident play upon words, as in the following vājo vājāsatau

may we overcome by strength the strength (of our foes): may Vāja defend us in battle; with Indra, our ally, may destroy the enemy.

3. They verily, (Indra and the Ribhus), overcome multitudes by their prowess: they overcome all enemies in the missile conflict:¹ may Indra, Vibhwan, Ribhukshin and Vāja, the subduers of foes, annihilate by their wrath the strength of the enemy.

4. Grant us, deities, this day opulence: may you all, well-pleased alike, be (ready) for our protection: may the exalted (Ribhus)² bestow upon us food: and do you (all) ever cherish us with blessings.

SUKTA XVI. (XLIX.)

THE Waters are the deities; the metre is *Trishtubh*.

THE waters, with their ocean-chief, proceed from the midst of the firmament,³ purifying (all things) flowing unceasingly: may the divine waters whom the thunder-bearing Indra, the showerer, sent forth, protect me here (on earth).

2. May the waters that are in the sky, or those that flow (on the earth), those (whose channels) have

¹ Uparatāti: upara is explained upala, a stone - upalash pāshā-nasadrśair āyudhaiḥ tāyate yuddham, war that is waged with weapons like stones, is uparatāti.

² The text has vasavah, which might be Vasus, but Sāyana explains it prasasyāh, an epithet of Ribhuvah understood.

³ Samudrajyeshtha, salilasya madhyāt salila is said to mean antariksha.

been dug,¹ or those that have sprung up spontaneously, and those that seek the ocean, all pure and purifying, may those divine waters protect me here (on earth).

3. Those whose sovereign, Varuna, passes in the middle sphere, discriminating the truth and falsehood of mankind; those shedding sweet showers, pure and purifying, may those divine waters protect me here (on earth)

4 May they in which their king, Varuna in which Soma, abides, in which the gods delight (to receive) the sacrificial food, into which Agni Vaiswânara entered, may those divine waters protect me here (on earth)

SUKTA XVII (L)

THE deities are Mitra and Varuna, Agni, Vaiswânara, and Gangâ and other rivers, severally for each verse; the metre of the first three stanzas is *Jagati*, of the last, *Atijagati* or *Sakvati*.

MITRA and Varuna, protect me here (in this world): let not the insidious and spreading (poison) reach me,² may the equally malignant and undiscernible³ (venom)

¹ Khanitrimâ, khamanena nivrittâh, formed, or perhaps stopped by digging canals or reservoirs, in either case a proof of the practice of irrigation.

² Kulâyayat viswayat mâ na â gan the first term is explained sthânam kurvat, making a place or a nest, the second, viseshena varddhamânam, especially increasing. The scholiast supplies the substantive visham.

³ Here again we have only epithets, ajakâram, durdrisikam the first is explained, ajakâ nama rogavishesha, tad vat - ajakâ is the name of a disease like that, a malignant poison, according to Sâyana, the second is rendered durdrsanam, difficult or disagreeable to be seen each verse of this Sukta is to be repeated as an antidote.

disappear : let not the tortuous (snake)¹ recognise me, sound of my foot-steps.

2. May the brilliant Agni counteract that poison which is generated in the manifold knots (of trees) and the like,² or which is smeared upon the knees or ancles :³ let not the tortuous snake recognise me by the sound of my foot-steps.

3. The poison that is in the *Salmali* tree, in rivers, or which is generated from plants, may the universal gods remove from hence : let not the tortuous (snake) recognise me by the sound of my foot-steps.

4. May the divine rivers, whether flowing down declivities, in hollow places, or upwards, whether filled with water or dry, nourishing all with their water, be auspicious to us, communicating not disease :⁴ may all the rivers be unproductive of harm.⁵

1 *Tsarus*, *chhadmagâmi jhmagah sarpa ityarthah* : *tsaru* means what goes stealthily or crookedly, that is to say, a snake.

2 *Yad vjâman parushi vandanam* is a poison so named : *yad vividha janmani trikshâdinâm parvani udhavet*, which may originate in the variously born joints of trees and others.

3 *Asthivantau parikulphau cha dehat* : the substantives are in common use for the knee and ancle : *paridehat* is explained, *upachistam kuryât*, let him smear ; but there does not seem to be any nominative.

4 *Asipadâ bhavantu* : *asipadâ* is said to be the name of a malady, may they be unproductive of the *asipadâ* complaint : perhaps it is the *Jaidik* form of *asipada*, the Cochin leg.

5 *Asimidâ bhavantu* : *sini*, it is said, means *bidha*, killing, with the negative prefix, and *dâ*, which gives : *asimidâ pradâ*, not doing harm or injury.

SUKTA XVIII (LI)

The deities are the Adityas, the metre is *Trishtubh*.

MAY we, through the protection of the Adityas, be in the enjoyment of a new and comfortable dwelling: may the swift moving Adityas, listening to our praises, preserve this their worshipper in sinlessness and independence

2 May the Adityas and the Aditi, and the upright Mitra, Aryaman, and Varuna, be exhilarated (by the libation) may the guardians of the world be ours also may they drink the *Soma* to day for our preservation

3 All the Adityas, all the Maruts, all the gods, all the Ribhus Indra Agni, and the Aswins, (have been) glorified (by us) do you all ever cherish us with blessings

SUKTA XIX. (LI)

Deities and metre as before

ADITYAS, may we be independent Vasus, (dwelling) among the gods, may your protection (may extend) to mortals offering (oblations to you), Mitra and Varuna, may we partake (of your bounty) may we heaven and earth, exist (through your favour)

2 May Mitra and Varuna bestow upon us felicity (may they), the guardians (of all men, bestow felicity) upon our sons and grandsons let us not suffer (gods) for offences committed by another let us not Vasus do any act by which you may be offended

3 The Angirases, prompt (in worship) soliciting

him, obtain precious (wealth) from Savitri: may the mighty-adorable parent,¹ and the universal God, alike favourably minded, approve (of the donation).

SUKTA XX. (LIII.)

The deities are Heaven and Earth; the metre as before.

ATTENDED by a concourse (of priests), I worship the adorable and mighty Heaven and Earth with sacrifices and praises, those two great ones of whom the gods are the sons, whom ancient sages glorifying have formerly detained.

2. Place before (us) in the hall of sacrifice, with new songs, the ancient parents (of all-beings): come to us, Heaven and Earth, with the celestial people, for vast is your protecting (wealth).

3. Many, Heaven and Earth, are the treasures fit to be given to the pious donor (of the oblation): give to us that wealth which is unlimited: and do you ever cherish us with blessings.

SUKTA XXI. (LIV.)

The deity is Vāstoshpati; the metre as before.

PROTECTOR of the dwelling,² recognise us: be to us an excellent abode, the non-inflicter of disease: whatever we ask of thee, be pleased to grant: be the bestower of happiness on our bipeds and quadrupeds.

¹ Pitā may be Varuna, the father of Vasishtha, or Prajāpati, the father of all.

² Vāstoshpati: pati, lord or protector of the Vāstu, the foundation of a house, put for the house itself; this Sukta is translated by Mr. Colebrooke, Asiatic Researches, vol. viii p. 392.

2 Protector of the dwelling, be our preserver and the augmentor of our wealth possessed of cattle and horses Indra may we through thy friendship be exempt from decay be favourable to us, like a father to his sons

3 Protector of the dwelling, may we be possessed of a comfortable, delightful, opulent¹ abode, bestowed by thee protect our wealth whether in possession or expectation and do you² (gods), ever cherish us with blessings

SUKTA XXII (LV)

THE deity of the first verse is Vāshtoshpati of the rest Indra, the metre of the first stanza is *Gayatri*, of the three next *Brishati*, of the last four, *Anushtubh*

PROTECTOR of the dwelling¹ remover of disease assuming all (kinds of) forms be to us a friend the granter of happiness

1 Gātumaty¹ is rendered by Mr Colebrooke melodious fr m gā, sing Sayana interprets it here by dhanavati hav ng wealth

2 Or yuyam may be put for twam do thou, Vāstoshpati etc

3 The occasion of this Sukta is narrated from the Brihad devatā Vasishtha coming by night to the house of Varuna intended to sleep there the watch dog barking was about to lay hold of him when he appeased the animal by this hymn according to another story briefly told by Sayana and found in the Niti manjari Vasishtha had passed three days [without being able to get any food on the night of the fourth he entered the house of Varuna to steal something to eat and had made his way to the larder, the koshtagāra when the dog set upon him but was put to sleep by these verses wherefore they are to be recited on similar occasions by thieves and burglars

2 White offspring of *Saramā* * with twain limbs,
although barking thou displavest thy teeth against me
bristling like lances in thy gums nevertheless go quietly
to sleep

3 Offspring of *Saramā*, returning (to the charge)
attack the pilferer or the thief * why dost thou assail
the worshippers of Indra? why dost thou intimidate
us? go quickly to sleep

4 Do thou rend the hog let the hog rend thee
why dost thou assail the worshipper of Indra? why
dost thou intimidate us? go quickly to sleep

5 Let the mother sleep let the father sleep, let
the dog, sleep let the son-in-law * sleep let all the
kindred sleep let the people (who are stationed) around
sleep

6 The man who sits, or he who walks or he who
sees us, of these we shut up the eyes so that they may
be as unconscious as the mansion

7 We put men to sleep through the irresistible
might of the bull with a thousand horns,* who rises out
of the ocean

8 We put to sleep all those women who are lying in the court-yard in litter on the bed, the women who are decorated with holiday perfumes ¹

ANUVA'KA IV.

SUKTA I (LVI)

THE deities are the Maruts, the metre of the first eleven verses is *Viraj* in two *padas*, of the remaining fourteen *Trishtubh*.

WHO are these resplendent chiefs, the dwellers in one abode, the sons of Rudra, friends of man, at present well mounted ?²

2 No one indeed knows their origin, they alone respectively know their birth

3 They go together by their own pure paths roaring like the wind, and fleet as falcons, they mutually rival each other

4 The sage may know those white-complexioned beings, (the Maruts),³ whom the vast Prishni bore at her udder ⁴

5 May the people, through (the favours of) the Maruts, always be victorious, possessed of male posterity, and in the enjoyment of wealth

1 *Striyo yâh punyagandhâh, mangalya gandhâh*, wearing garlands of fragrant flowers on festival occasions, as at marriages and the like

2 *Sâma-Veda*, i 433

3 *Etânî nmyâ*, which *Sâyana* explains, *sweta varnânî bhutan marutâtmakânî*, white-coloured beings, identical with the Maruts.

4 *Udho babhâra* : *udhas* may mean the womb, according to *Sâyana*.

6 The Maruts rapidly repair to the place (of their destination), richly decorated with ornaments invested with beauty, terrible by their strength

7- Terrible be your strength steadfast your energies prosperous be the company of the Maruts

8 Glorious is your vigour, unrelenting are your minds, (the exertion) of your irresistible force, the agitator (of the trees), is like (the manifold tone of the prayers of) a *muni*:¹

9 Withhold from us your ancient blazing (weapon) let not your displeasure light upon us at this sacrifice

10 I invoke your, beloved names, Maruts destroyer (of foes), that they who are desirous of the offering may be satisfied

11 Bearers are the (Maruts) of bright weapons, rapid are they in motion, wearers of brilliant ornaments and self-irradiators of their persons

12 Pure oblations be offered, Maruts, to you who are pure the shedders of water proceed by truth to truth, pure, purifying of pure birth

13 Bright ornaments,² Maruts are on your shoulders, shining³ (necklaces) are pendant on your breasts, glittering with rain, lightnings, you are distributing the waters with your weapons

¹ The text has *dhuni muniriva* the agitation like a *muni*, the sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is Śāyana's explanation.

² *Khadayo alankāra uttashāh khadī* occurs before for a guard for the *ḥand* 1 168 3 it is more usual to describe the Maruts as bearing lances on their shoulders

³ The text has only *rukṃā roṣamānā*, shining the scholiast supplies *hārā* elsewhere the Maruts are said to have golden cuirasses on their breasts, and possibly *rukṃā* here implies the same.

14 Your celestial splendours, Maruts, spread wide objects of worship, you send down (the waters) that beat down the dust¹ accept, Maruts, this your portion of the domestic worship of the household multiplied a thousand fold²

15 If, Maruts, you justly appreciate the praise of the devout offerer of (sacrificial food, conjoined with oblations, then promptly bestow upon us) riches, comprehending excellent male posterity, such as no unfriendly man can take away

16 The swift moving Maruts are like rapid horses, shining like men gazing at a festival innocent as children in the (paternal) mansion, frolicksome as calves they are the dispensers of water

17 May the munificent Maruts, filling the beautiful heaven and earth with their glory, make us happy your fatal weapon, the render of clouds the destroyer of men, be far from us bend down to us, Vasus, with blessings

18 Praising your universal liberality, Maruts, the ministrant priest repeatedly worships you seated (in the sacrificial chamber) he, showerers (of benefits) who is the guardian of the zealous (worshipper), he, (the priest) who is void of insincerity, glorifies you with hymns

¹ Nāmāni tiradhvam pānsun namayanti nāmāny udakāni nāmāni means waters for they bend down the dust

² How can one portion become a thousand? asks the scholar and he answers by quoting a rather obscurely expressed text which implies that the amount of an offering is computed, not by its actual number but by that assigned to it by the divinity to whom it is offered, yāvad eka devatā kāmāyate yāvad ekā tavad abutih prathate

19 These, Maruts, give pleasure to the zealous (worshipper), these humble the strength of the strong man: these protect their adorers from the malignant: they entertain severe displeasure towards the withholder of offerings.

20. These, Maruts, encourage the prosperous man, they encourage the (poor) wanderer they, as Vasus, are pleased (with you) showerers (of benefits), dissipate the darkness: grant us many sons and grandsons.

21. Never, Maruts, may we be excluded from your bounty: let us not, lords of chariots, be last in its appointment: make us sharers in that desirable opulence which, showerers (of benefits), is born of you.

22. When heroic men, filled with wrath, assemble for (the sake of conquering many plants¹ and people then, Maruts, sons of Rudra, be our defenders in battles against our enemies.

23 You have bestowed, Maruts, many (benefits) on our forefathers, which praise-worthy (benefits) have been celebrated in former times: by the (favour of the) Maruts the fierce warrior, is victorious in combats: by the (favour of the) Maruts the warrior ever obtains food²

24. May our male progeny, Maruts, be vigorous, one who is intelligent, the scatterer of (hostile) men,

¹ Yashvishu, oshadhisu vikshu is explained, mahatishu oshadhisu prajasu, jatyasyau, in great plants and people to be subdued; by plants or vegetables, oshadhi, we may perhaps understand cultivated lands.

² Marudbhir, it, samit visham asit. the last word is explained, stotrait abhigantā, one who overcomes by praises; or it may have its usual sense of a horse, when the sentence may be rendered, through the Maruts a horse is the obtainer (of success), in war.

by whom we may cross the water, (of enmity) to a secure dwelling: may we, your (servants), dwell in our own abode.

25. May Indra, Varuna, Mitra, Agni, the waters, the plants, the trees, be pleased with us: may we recline in happiness upon the lap of the Maruts: and do you ever cherish us with blessings.

SUKTA II. (LVII.)

Deities as before; the metre is *Trishtubh*.

ADORABLE (Maruts), the worshippers vigorously celebrate at sacrifice your appellation of company of the Maruts, they who cause the spacious heaven and earth to tremble, the clouds to rain, and move everywhere terrible.

2. The Maruts verily are the benefactors of him who praises them, the gratifiers of the wishes of the institutor of the solemnity: do you, being pleased, sit down to-day upon the grass at our ceremony, to partake (of the sacrificial food).

3. No other (deities give) such (good things) as the Maruts, as they shine with brilliant ornaments, weapons, and persons: illuminating heaven and earth, wide radiating, they heighten their common lustre for (our) good.

4. May that blazing (weapon) of yours, Maruts, be far from us, although through human infirmities, we offer you offence: let us not, adorable Maruts, be exposed to your (shaft): may your favour, the source of abundance, ever be shewn unto us.

5. May the Maruts, who are irreproachable, pure, and purifying, delight in this our ceremony: protect us, adorable Maruts, with favourable thoughts: be ever anxious to sustain us with food.

6. May the glorified Maruts partake of the oblations, they who, accompanied by the bending waters, are the leaders of rites: bestow water, Maruts, upon our progeny, return suitable opulence for (the donation of sacrificial) riches.

7. Glorified Maruts, do you all come at the time of sacrifice to the presence of the worshippers along with your protections, for you are they who, of your own, will multiply our hundreds:¹ do you ever cherish us with blessings.

SUKTA III. (LVIII).

THE deities and metre as before.

OFFER worship to the company (of the Maruts), the associated dispensers of moisture, which is powerful over the celestial region: the Maruts, by their greatness oppress both heaven and earth; they spread from the earth and the firmament to heaven.²

1. Formidable, high-spirited, quick-moving Maruts your birth is from the illustrious Rudra: every gazer on the sun³ is alarmed with the course of you who are pre-eminent in lustre and strength.

¹ Ye nis tmanā satino varddhayanti, who increase us, that with sons, grandsons, and the like, we may become hundreds.

² Nakshante nākam nirritā avānti: nirriti is here said to be a synonyme of bhūmi, and avānti of the antariksha.

³ Viśvā swardris, that is, all living creatures; or it may mean also, according to Śāyana, what looks up to the sky, that is, a tree, trees being naturally alarmed at the approach of the wind.

3. Grant, Maruts, to us who are affluent (in sacrificial offering) abundant food, accept complacently our earnest praise: the path you follow is not hurtful to living beings may it increase our (prosperity) by (your) desirable protections.

4 The pious man protected, Maruts by you, is the possessor of hundreds: the assailant overcomer (of his foes), protected by you, is the possessor of thousands: protected by you, the Emperor slays his enemy: may the wealth that is given, agitators, by you ever be abundant.

5. I adore these sons of the showerer, Rudra: may the Maruts, repeatedly invoked, again come to us: may we expiate (by praise) whatever we have committed secretly or openly against the swift-moving Maruts, by which they are displeased.

6 The pious praise of the opulent Maruts has been recited: may the Maruts be gratified by this hymn: remove far from us, showerers (of benefits), those who hate us: and do you ever cherish us with with blessings.

SUKTA IV. (LIX)

THE deities are the Maruts, except in the last verse which is dedicated to Rudra; the metre of the first, third and fifth stanzas is *Brishati*, of the second, fourth, and sixth, *Uatobrishati*, of the seventh and eighth, *Trishtubh*, of the next three, *Gāyatri*, and of the twelfth *Anushtubh*.

AGNI, Varuna, Mitra, Maruts, grant happiness, gods, to him whom you preserve from (the perils of) this (world), whom you guide here (to the paths of virtue) ¹

¹ Yam trayadhwam idam yam cha navatha: idam is explained, in the first place, by itas, from this, bhaya hetoh, cause of peril; in the second, idam implies san mārgam, road of virtue.

2. Through your protection, gods, the man who worships on an auspicious day overcomes his adversaries : he who offers abundant (sacrificial) food to you to detain you (at his rite) enlarges his habitation.

3. Vasishtha overlooks not the every lowest amongst you ; Maruts, who are desirous (of the libation), do you all drink together to-day of our effused *Soma* juices.¹

4. Your protection, leaders (of rites), yields no detriment to him whom you defend in battles : may your latest favour return to us : come quickly, eager to drink the *Soma*.

5. Do you whose riches are connected together come to partake of the (sacrificial) viands, for, Maruts, I offer to you these oblations, therefore go not away to any other (sacrifice).

6. Sit down on our sacred grass : come to bestow upon us desirable riches : doing no harm, Maruts delight in the sweet *Soma* libation presented at this season.

7. May the Maruts yet unrevealed, decorating their persons, descend like black-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn rite.

8. The man, Maruts, who wounds our feelings, he who, rebuked by all, yet seeks, Vasus, to kill us, he would bind us in the bonds of (Varuna), the avenger (of iniquity), such a man do you destroy [with a consuming fatal weapon.

9. Maruts, destroyer of foes, this oblation is designed for you : do you, who are the devourers of enemies, (coming) with your protections, graciously accept it.

10 Objects of domestic worship, munificent Maruts, come with your protections go not away

11 Maruts, of independent strength, who are far-seeing, glorious as the sun,¹ come hither, come hither I invoke you to the sacrifice

12 We worship Tryambaka,² whose fame is fragrant,³ the augments of increase⁴ may I be liberated from death,⁵ and, like the *Urvaruka*⁶ from its stalk but not to immortality⁷ let us worship

1 The text has *Surya twachas*, literally, sun skinned

2 According to the scholiast the term means the father, ambaka of the three deities Brahmā, Vishnu and Rudra the Rig vidhān identifies him with Mahādeva, but the authority is of no great weight

3 Sugandhim is explained *prasāritapunya kutim*, whose fame of virtue is spread or as illustrated by another text quoted in the comment, in like manner as the fragrance of a tree full in flower sheds sweetness so spreads the fragrance of holy action the memory of the just, smells sweet and blossoms in the dust

4 *Pushti vardhanam* the augments of nutrition is interpreted *jagad vijam*, the seed of the world but the simple meaning of the multiplier of good things subservient to objects of bodily enjoyment as wealth, *sariradhanādivishayān varddhayatri* is preferable

5 *Mṛtyor mokshya* may also mean, may I be liberated from the world, or the revolutions of life and death, may I attain moksha

6 The *urvāruka* is called also the *karkati*, a species of cucumber

7 *Mamṛitat mā ā amṛita*, not to or until the immortal or immortality, understanding thereby either the long life of the gods or swarga paradise the wish expressed being for final emancipation this notion and the denomination Tryambaka are, in my opinion decisive of the spuriousness of this stanza the repetition decisive of the half stanza to make up a whole is something unusual, the verse occurs in the Yajur Veda 3 60, and 13,

Tryambaka whose fame is a fragrant, the augments of increase . may I be liberated from death like the *Urvārūka* from its stalk, but not unto immortality.

in some instances, differently interpreted ; Tryambaka is termed netratrāyopetam Rudram, the trilocular Rudra : sugandhim, divya gandhopetam, of celestial fragrance : the urvārūka is said to mean the karkandhu, which, ripe, falls of itself from stalk

ADHYAYA V.

MANDALA VII (*Continued*).

ANUVAKA IV (*Continued*)

SUKTA V (LX)

THE deities are Mitra and Varuna except in the first verse in which Surya is the divinity, the *Rishis* is, as throughout, Vasishtha, the metre *Trishtubh*

SURYA, when rising to day, declare the truth to Mitra, and Varuna, that are void of sin may we Aditi be (approved of) among the gods praising thee, Aryaman, may we be dear to thee

2 This Surya, the beholder of man, rises Mitra and Varuna, upon both (heaven and earth), moving (in the sky) he who is the preserver of all that is stationary or moveable, witnessing the upright acts or the sins of mortals

3 He has harnessed his seven bay steeds, Mitra and Varuna, (to come) from your common dwelling-place, (the firmament) the horses that, shedding water convey that Surya who, friendly to you both, (contemplates all) regions, and looks carefully upon living creatures as (a herdsman) upon the herd

4 For you (Mitra and Varuna), the sweet-flavoured viands have been prepared the sun has ascended the shining firmament, for whom the Adityas and the consentient Mitra, Varuna, Aryaman, make ready the paths

5 These (deities), Mitra, Aryaman, Varuna are the detectors of much untruth these unconquered sons of Aditi, dispensers of happiness, are magnified in the hall of sacrifice

6 These the unsubdued Mitra, Varuna and Aryaman, animate with energies the unconscious (sleepers): repairing to the intelligent performer (of pious acts), they lead (him) by safe paths (to heaven), removing all iniquity

7 (Beholding) with unclosing eyes, and cognisant of the things) of heaven and earth, they conduct the ignorant man (to duty) in the lowest depth of the river (through them), there is a bottom may they lead us to opposite shore of the vast expanse ¹

8 Including our sons and grandsons in that preserving and auspicious felicity which Aditi, Mitra and Varuna confer upon the liberal donor (of the oblation) may we never, acting precipitately, incur the displeasure of the deities

9 Let my adversary desecrate the altar by ill-expressed) praises repelled by Varuna, may he (undergo) various sufferings may Aryaman defend us from those who hate us: confer, showerers (of benefits) a vast region upon the liberal donor (of oblations)

10 The association of these (three deities) is of mysterious lustre by their secret strength they overcome (all enemies) showerers (of benefits), through fear (of you our opponents) are trembling have mercy upon us in the mightiness of your strength

¹ Vishpitasya pāram the former is explained only by vyāpitasya expanded Sāyana supplies the substantive karma-nah, act, duty

11. These munificent (deities) conjointly accept the praise of the worshipper, and bestow a spacious mansion for a dwelling upon him who, for the sake of food and excellent riches, devotes his mind to your glorification.¹

12 Excellent Mitra and Varuna, to you this adoration at sacrifices is addressed: remove from us all difficulties, and ever cherish us with blessings.

SUKTA VI. (LXI).

Deities and metre as before.

SPREADING around the beautiful light, Mitra and Varuna, of you two divinities, Surya rises: he who beholds all existing beings apprehends the acts of mortals.

2. The sage, the solemnizer of sacrifice, the ancient hearer (of holy prayer),² earnestly repeats, Mitra and Varuna, your praises: he whose prayers, doers of good deeds, you favour, whose acts (of worship) you recompense not for years.³

1 Yo brahmane samatim ayajate is explained, yo yajamāno dadāti sobhāham buddhim yushmat stoharupāya, the institutor of the rite: who gives pure, or pious understanding to the nature or form of your praise.

2 The text has dirghasrut, which is explained only by chira kalam arotā a hearer for a long time, an epithet of Vaisishtha, but in what sense is somewhat uncertain.

3 A yatkratwā na saradaḥ prinaṣithe is explained, yat karma bahun samvatsarān āpurayethe. whose act you fill or fulfil many years: the scholiast passes by na, which may be the conjunction and as well as the negative not: in either case the sense is obscure: it may mean that the merit of the worship is so great that it cannot be adequately rewarded except after a long period.

3. You are vaster, 'Mitra and Varuna, than the ample earth, vaster, bounteous donors, the glorious and expansive heaven: you maintain beauty in vigilantly protecting (us)

4. Praise the splendour of Mitra and Varuna, whose strength, by its mightiness, keeps heaven and earth asunder: may the days of those who offer not worship pass without male descendants: may he who delights in sacrifice in prosperity.

5. Unperplexed, all-pervading showerers (of benefits), those (praises) are for you, in which nothing surprising no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret, are not unappreciated.

6. I offer sacrifice to you two with praises, I invoke you, Mitra and Varuna, when in trouble: may the present hymns be capable of gratifying you: may these (my) prayers be acceptable to you both.

7. To you, divine Mitra and Varuna, to you this adoration at sacrifice is addressed: remove from us all difficulties, and ever cherish us with blessings.

SUKTA VII (LXII).

The deity of the first three verses is Surya, of the other three the divinities are Mitra and Varuna, the metre is *Trishtubh*

SURYA spreads his vast and numerous rays over all the crowds of men shining bright by day, he is beheld (by all) the same, the creator, the created,¹ he is glorified by his worshippers

2 Rise up before us, Surya, with thy glorious white horses declare us free from sin to Mitra, Varuna, Aryaman and Agni

3 May Varuna, Mitra, and Agni, alleviators of pain, the observers of truth bestow upon us thousands (of riches) may they the givers of delight, grant us excellent food, glorified by us, may they fulfil our desires

4 Indivisible and mighty heaven and earth protect us who of fortunate birth, have knowledge of you both let us not incur the displeasure of Varuna, or of Vayu or of Mitra the best beloved of men

5 Stretch forth your arms for the prolongation of our existence, bedew with water the pastures of our cattle render us honoured amongst men ever youthful Mitra and Varuna, hear these my invocations *

6 May Mitra, Varuna, Aryaman, grant affluence to us and to our posterity may all paths be easy of access unto us and do you ever cherish us with blessings

¹ *kṛatwā* *kṛitah* are explained, *Sarvasya kṛtā prajāpatiḥ Sampaditah* the maker of all produced by Prajapati

² *Yajur Veda* 2: 9 *Mahidhara*'s interpretation is to the same purport as *Sāyana*'s with slight variations

SUKTA VIII. (LXIII.)

THE deity of the first four stanzas and of one-half of the fifth is Surya, and the deities of the rest are Mitra and Varuna: the metre as before.

THE auspicious Surya rises, the eye of all, the common (parent) of men: the divine eye of Mitra and of Varuna, who breaks through the glooms as through (investing) skin.

2. The animator of men arises, the great rain-shedding banner of Surya¹, rolling on the universal wheel which the white steeds yoked to his car drags along.

3. Delighted by the praises (of his worshippers), the radiant sun rises from the lap of the dawn: that divine sun gratifies my desires, who limits not the lustre that is common (to all).

4. The bright and glorious sun rises from the firmament far-going, traversing (the heavens), diffusing light: verily all beings animated by Surya proceed and execute their assigned labours.

5. He travels the path which the immortals have prepared for his course, darting along like a hawk: we worship you, Mitra and Varuna, when the sun has risen, with praises and oblations.

6. May Mitra, Varuna, Aryaman, grant affluence to us and to our posterity: may all paths be easy of access to us, and do you ever cherish us with blessings.

1. Mahān ketur, arnavah suryasya, the banner or emblem of Surya is Surya, which is probably all that Sayana means when he maintains that we have here an arbitrary change of case, and that for Suryasya we should have Suryah in the nominative.

SUKTA IX (LXIV)

MITRA and Varuna are the deities, the metre is *Trishtubh*

RULLING over the waters that are in heaven and earth impelled by you, (the clouds assume the form of rain¹ may the auspiciously manifested Mitra, the royal Aryaman, the powerful Varuna, accept our oblation

2 Sovereigns, mighty preservers of water, powerful lords of rivers, come to our presence send down to us, munificent Mitra and Varuna from the firmament sustenance and rain

3 May Mitra, Varuna, the divine Aryaman conduct us by the most practicable paths then, (when we desire their guidance), accordingly as Aryaman promises to the liberal donor (of oblations), may we, enjoying the protection of the gods, rejoice in abundance, together with posterity²

4 Mitra and Varuna, bedew with water him who sacrifices your chariot in his mind offering high praise, and confirming it (by sacrifice) render sovereign (deities), the people well affected towards him

5 Varuna and Mitra this present, pure as the *Soma* libation, has been offered to you and also, Aryaman, (to thee)³ protect our rites be awake to our praises and do you ever cherish us with blessings

1 Pra vām ghrītasya niruṣo dadīran is explained yuvabhyām preṣtā megha udakasya rūpīni prayachchhanti impelled by you the clouds give the forms of water or, according to another explanation ghrīta keeps its ordinary sense the form of butter, that is oblations are given to you

2 Ishā madema saha, with food rejoice, together with posterity putrād bhīh understood

3 The text has vāyave Vāyu is said to be a synonyme of Aryaman

SUKTA X. (LXV.)

The deities and metre as before.

WHEN the sun has risen, I invoke Mitra and you, Varuna, o' pure vigour, whose imperishable and superior might is triumphant in the crowded conflict over all enemies

2. They verily are mighty among the gods: they are rulers: they bestow upon us a numerous posterity: may we obtain you, Mitra and Varuna, whether, on earth or in heaven, and wherever the (passing) days may preserve us.

3. Holders are you of many fetters, barriers against the irreligious, invincible by hostile mortals: may we cross over all the danger, Mitra and Varuna, by the path of sacrifice, to you, as (we cross over) water by a boat.

4. Come, Mitra and Varuna, to our offered oblation: sprinkle our place of sacrifice with water and with viands: (who) in this world (may) present to you (such) excellent (donations) that you may (thereby be induced to) gratify mankind with celestial and beautiful water.

5. Varuna and Mitra, this praise, pure as the Soma libation, has been offered to you, and also, Aryaman, (to thee). protect our rites. be awake to our praises: and do you ever cherish us with blessings.

1. This passage is very obscurely expressed, although the purport may be guessed, with the aid of the scholiast: it is literally, towards you two here an excellent to man bestow of water celestial, beautiful, (or flowing). *prati vām atra varamā jasya a priyamā udān divyasya chiroh.*

7. I glorify you, Mitra and Varuna, and Aryaman, the consumer of enemies when the sun has risen.

8. May this praise (be effective) for unimpeached strength, along with golden treasure: may it (be effective), sages, for the fulfilment of (the object of) the sacrifice.

9. May we be thine, divine Varuna: may we, along with pious worshippers, be, Mitra, thine: may we obtain food and water.¹

10. Manifold, radiant as the sun, Agni-tongued augmenters of sacrifice, you who have limited the three universal sacrifices with comprehensive rites.²

11. Who have established the year, and then the month and the day, the sacrifice, the night, and the holy text, they, the royal deities, Varuna, Mitra, Aryaman, enjoy unrivalled might.

12. Therefore to-day at sun-rise we solicit you with hymns for (wealth), which Varuna, Mitra, Aryaman, bearers of water, you convey.

13. Acceptors of rites, generated for rites, augmenters of rites, fierce enemies of the neglecter of rites, may we, as well as those men who are your adorers,

1. *Isham awas cha dhimahi* is explained, *annam udakam cha dhātavyāmahe*, may we retain food and water: this and the two preceding *īveras* form a *Tricha*, to be repeated at the morning sacrifice: they occur also *Sāma-Veda*, II. 417—419.

2. *Trini ye yemuh vidathāni dhātubhih visvāni paribhūtibhih* is explained, *ve trini vyāptāni kshayādīsthānāni paribhāvukāni kshamabhih prayachchhanti*, who give the three spread places, earth and the rest, with evercoming acts: it is not very clear what is intended: perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites, with definite ceremonies, at definite seasons.

SUKTA XXI (LXVI)

1 The deities of the three first stanzas are Mitra and Varuna, of the fourth and following to the thirteenth inclusive the Adityas Surva is the deity of the three next, Mitra and Varuna are again the deities of the last three verses, the metre of the first nine stanzas is *Gayatri* of the tenth twelfth and fourteenth *Bṛiḥati*, of the eleventh, thirteenth and fifteenth *Sato-bṛiḥati* of the sixteenth *Puruṣuṣik* and of the rest *Gayatri*.

MAY this our propitiatory praise accompanied by oblations, proceed to you Mitra and Varuna of reiterated manifestations ¹

2 You whom the gods uphold for their invigoration, both mighty, masters of strength and of diffusive radiance

3 Protectors of our dwellings, protectors of our persons Mitra and Varuna, perfect the rites of your adorers

4 May Mitra, the destroyer of sin Aryaman, Savitr, Bhaga, bestow (upon us) to-day at Sun-rise² what (we pray for)

5 May this our dwelling be well protected liberal deities, on your departure, you who purify us from sin.

6 And who are sovereign over all, and, with Aditi, preside over this unobstructed and great ceremony ³

1 Turvātayoh repeatedly born as presiding over day and night they may be said to be manifest repeatedly in daily succession

2 Sāma-Veda, II 701 Ṛg-Veda, 33 20

3 It is swaraṇo aditirāśabdhasya vratasya ye maho rājānaḥ state the place of Aditi, is rather doubtful, as the next has no copulative, the scholar proposes as one reading, Aditis teshām mātā, of them Aditi is the mother, or that which follows Mitṛādya aditīcha Mitra and the rest and Aditi

7. I glorify you, Mitra and Varuna, and Aryaman, the consumer of enemies when the sun has risen.

8. May this praise (be effective) for unimpeached strength, along with golden treasure: may it (be effective), sages, for the fulfilment of (the object of) the sacrifice.

9. May we be thine, divine Varuna: may we, along with pious worshippers, be, Mittra, thine: may we obtain food and water.¹

10. Manifold, radiant as the sun, Agni-tongued augmenters of sacrifice, you who have limited the three universal sacrifices with comprehensive rites.²

11. Who have established the year, and then the month and the day, the sacrifice, the night, and the holy text, they, the royal deities, Varuna, Mitra, Aryaman, enjoy unrivalled might.

12. Therefore to-day at sun-rise we solicit you with hymns for (wealth), which Varuna, Mitra, Aryaman, bearers of water, you convey.

13. Acceptors of rites, generated for rites, augmenters of rites, fierce enemies of the neglecter of rites, may we, as well as those men who are your adorers,

1. *Isham swas cha dhimahi* is explained, *annam udakam chadhāravāmahe*, may we retain food and water: this and the two preceding verses form a Trichā, to be repeated at the morning sacrifice: they occur also Sāma-Veda, 11. 417—419.

2. *Trini ye yemuh vidathāni dhitubhih* "visvāni paribhūtubhih" is explained, *ve trini vyāptāni kshityādīsthānāni paribhāvukaibh ksharmabhih pravachchhanti*, who give the three spread places, earth and the rest, with evercoming acts: it is not very clear what is intended: perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites, with definite ceremonies or at definite seasons.

be in (the enjoyment of) the highest felicity, all confirmed by you.'

14. That beautiful orb (of the sun) rises on the near margin of the sky as the swift, divine white coloured (steed) bears it along for the beholding of all men

15. The seven gliding steeds convey the sun, the lord of every individual moving or stationary thing, traversing the whole world in his chariot for the good of all).

16. That pure eye (of the universe), beneficial to the gods, rises may we behold it for a hundred years: may we live a hundred years'

17. Unconquerable resplendent Varuna and Mitra, (induced) by our praises, come to drink the *Soma* juice.

18. Gentle Mitra and Varuna, destroyers of foes, come from heaven with your glories, and drink the *Soma* juice.

1. Tesham vah sumno suchchhardishtame, of those of you in the most blissful opulence, or in happiness, united with a most delightful dwelling, sukhātame dhane atyantaramanīyagrihayukto sukhō va.

2. Sirśnah sirśhno jagatas tasthushaspatim, the lord of stationary and moveable head by head the scholiast would apparently connect Siras with the horses of the sun, the ablative or genitive being put for the instrumental, sirasā, aśvasasira sāvahanti suryam, they bear the sun by his own head, or the head, he says, may be put for the being with a head, sirah sardena tad vān padārthah, that is to say, the whole of such objects, tasya-kārtanyam or the best of all sarvasya sreshtham; he seems rather puzzled. it probably implies only each or individual.

3. Yajur Veda, 36 21, which adds, arinuyama saradah satam, prabravāma saradah satam, adināh syama saradah satam, bhuyascha saradah satam, may we hear, may we speak, may we be independent, for a hundred years or more

19. Come, Mitra and Varuna leaders of rites, propitiated by the oblation, and drink the *Soma*, augmenters of the sacred rite.

SUKTA XII. (LXVII.)

The deities are the ASWINS; the metre is *Trishtubh*

LORDS of men, (I approach) to adore your chariot with devout praise and oblation, I address it as if it were a messenger to awaken you, adorable deities, as a son (addresses) his parents.

2. Kindled by us, Agni blazes, the extremities of the darkness are seen nigh at hand, the banner (of the sun) is perceived rising with the glory on the east of the dawn, the daughter of heaven.

3. Verily Aswins, the pious priest repeating (your praises) glorifies you, Násatyas, with hymns: come therefore by formerly-trodden paths to our presence with your chariot, familiar with heaven, laden with treasure.

4. Relying on you, Aswins, as protectors, desirous of wealth, Mádhwis, I invoke you when the *Soma* is effused: may your stout horses bring you (hither): drink the sweet juices poured out by us.

5. Divine Aswins, render my sincere and undisturbed adoration, offered for the sake of riches, (efficacious) for their acquisition: preserve all my faculties in (the time of) battle: protectors of pious acts, (influenced) by our acts, bestow upon us (wealth)

6. Protect us, Aswins, in these pious acts, may our procreative power fail not: but through your favour possessing sons and grandsons, distributing desired

riches and enjoy ample wealth, may we accomplish the worship of the gods

7 This treasure given by us has been placed, Mádhwis, before you like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship. come to our presence with benevolent thoughts, accepting the oblations offered amongst human beings

8 Nourishers of all the chariot of you two, who are associated in a common purpose traverses the sever flowing (streams the excellent horses harnessed by the gods who bear you rapidly, careering in the car, are never wearied

9 Be propitious to those who are affluent¹ (in oblations) who offer the wealth that is to be offered for the sake of riches they who encourage a kinsman² with kind commendations, distributing wealth of cattle and of horses

10 Ever youthful Aswins, hear to day my invocation come Aswins, to the dwelling, where the oblation is prepared grant wealth (to the offerer) elevate the worshipper and do you ever cherish us with blessings

†

1 *Asaschata bhutam*, Sâyana says, here means *anuraktas bhavatam*, but he explains it *kuatrâpi asajyamânau* being anywhere unoccupied, unattached—meaning be unattached to, or uninterested in any except the present worshippers.

2 *Bundhu* may also, it is said, mean the *Adhwaryu*, or ministrant priest *phalena badhnâti* whom one binds by a reward

SUKTA XIII. (I XVIII)

THE deities as before the metre of the first seven stanzas is Virāj, and of the two last *Trishtubh*

ILLUSTRIOUS Aswins, lords of handsome horses come hither, propitiated, Dasras by the praises of your adorer and partake of our consecrated oblations

2 The exhilarating viands have been prepared for you come quickly to partake of my oblation disregarding the invocations of an adversary listen to ours

3 Your chariot, Aswins, in which you ride with Surya hastens towards us at our solicitation traversing the regions as swift as thought and laden with a hundred blessings

4 When the stone seeking to propitiate you two divinities is raised aloft, and loudly sounds, expressing for you the *Soma* Juice, then the pious worshipper brings you back, beautiful divinities, by his oblations

5 Wonderful, verily is the wealth that is yours you have liberated from the cave Atri,¹ who is dear to you and enjoys your protection

¹ Nvatrāye Mahishwantam yuyotam you separated the Mahishwat from Atri the scholar considers Mahishwat as a synonym of ribisa, which has occurred before it is amongst the 134 words at the end of the Nighantu of the Nirukta, of which there is no explanation but in Mand. I S CXVI V 8, Vol I 200 ribise is explained apagataprakāśe pīḍāyantragrihe, in a dark house of implements of torture. Sāyana elsewhere considers it equivalent to Agni, or other Tushāgni, or fire of chastity, as he explains in the following Sukta LXXII Vol. 5. anhasas by ribisād agneh sakāśāt Although the word does not occur, the incident is alluded to more than once in the first Mandala, Sukta CXII 7, where the Commentary says, Atri was thrown into a machine-room with a hundred doors where he was roasted and again CXVIII 7. the same explanation occurs, *stādiwire*

2. Renowned among the five orders of beings, furnished with three benches,¹ harnessed at will, may it come hither: that vehicle) wherewith you repair to devout mortals, whithersoever, Aswins, directing your course.

3. Well-horsed and celebrated, come, Aswins, to our presence: drink, Dasras, the sweet pledge your chariot, conveying you, with your spouse, furrows with its two wheels² the extremities of the sky.

4. The daughter of Surya made choice of your chariot at the approach of night: you defend the devout worshipper by your deeds, when the resplendent (sacrificial) food proceeds to you to secure your protection

5. Riders in the chariot, Aswins, come for our purification and well-fare to this our sacrifice, at the dawn of day, with that chariot which is clothed in radiance, and which, when harnessed, traverses its (appointed) road.

6. Leaders of rites, like (thirsty) cattle, thirsting for the radiant (*Soma*), hasten to-day to our sacrifice. in many ceremonies do the pious propitiate you with praises: let not other devout worshippers detain you.

7. You bore up Bhujya, Aswins, from the waters, when cast into the sea, bearing him to shore by your exertions with your undecaying unwearied, unharassed horses.

8. Ever youthful Aswins, hear to-day this my invocation: come, Aswins, to the dwelling where the oblation is prepared, grant wealth (to the offerer),

¹ Taitandharah, compare also L. 47. 2, and L. 183. 1.

² Vastambhyam:—Vastam is usually rendered a road: it is here explained by Chanda's byam.

elevate the worshipper, and do you ever cherish us with blessings

SUKTA XV (1 XX)

The deity and metre as before,

ALL-ADORED Aswins, come to our (sacrifice), to that place on earth which has been designated yours, which, like a swift, broad-backed horse ¹ awaits you, and on which you are seated as firmly as in a dwelling ²

2 This excellent praise, redolent of food, propitiates you the ewer has been heated in the dwelling of the worshipper ³ which, reaching you fills the ocean and the rivers (through the rain it obtains), associating you (in the rite) like two well matched horses in a chariot

3 To whatever places you may descend, Aswins, from heaven whether amidst the spreading plants, or amongst men or sitting on the summit of the clouds be the bearers of food to the man the donor (of the oblation)

4 Inasmuch divine Aswins as you accept that which is most acceptable in the plants and in the waters ⁴ and those (things) which are most suitable to

¹ Suna prishthah is the scholiast says sukhakara pleasant, delightful vipulatwât from its breadth

² A yat sedathur druvase na yonim is not very clear The comparison is explained dhuvâya nivâsâya sthânam iva like a place for a durable soil

³ Gharma see vol iii p 281 The scholiast connects it with Iravarga —gharmah pravargascha

⁴ Meaning according to the scholiast the cakes of meal and the Soma juice offered in sacrifices

you, the offerings) of the *Rishis*, therefore, bestowing upon us ample riches, (favour us as you have favoured former couples ')

5 Aswins, hearing the many prayers of the *Rishis* you look (favourably) upon (us) : come to the sacrifice of this man, and may your desired favour be (shewn) him.

6. Come, Nasatyas, to the excellent Vasishtha, the worshipper who accompanied by the priests is present, offering oblations, and repeating praises : these prayers are recited to (bring you hither).

7. This adoration, Aswins, this praise (is for you) : be gratified, showerers (of benefits), by this laudation : may these eulogies, addressed to you, reach you : and do you ever cherish us with blessings.

1. Sacrificers, or institutors of sacrifices, *yajamānas*, and their wives.

ANUVA'KA V

ADHYAYA V → (Continued).

SUKTA I. (LXXI)

The deities and metre as before

NIGHT retires before the dawn, the sister (of the Aswins: the dark night leaves the path clear for the radiant (sun). upon you, who are affluent in horses, affluent in cattle, we call day and night keep away from us the malevolent

2 Come to the mortal, the donor (of oblations), bringing desired wealth in your chariot keep afar from us famine and sickness: day and night Madhvis, protect us

3 May your docile and vigorous (horses) bring hither your chariot at the approaching dawn: conduct hither, Aswins, your radiating, wealth laden chariot, with your rain-bestowing steeds

4 With that chariot, lords of men, which is your vehicle, which has three benches, is laden with wealth, and is the precursor of day, come, Nasatyas, to us: with that chariot which traverses (the sky) as your all-pervading form.¹

5 You exempted Chyavana from decay. you mounted Pedu upon a swift charger.² you extricated

1 Abhi yad vām viswapsnyo jigāti is explained, yo ratho vām vyāptarupo abhigacchhati; or it may mean, since Vasistha praises you,—viswapsnyah being a name of Vasistha.

2 Nirānhasas Tamasah spartam Atrim, Sayana: anhasat, ribhāt tushāgneśa śālāsāt, tamasascha guhāntahsthitāchcha.

Atri from torture and darkness: you replaced Jahusha in all his rebellious kingdom.

6 This adoration, Aswins, this praise (is for you): be gratified, showerer (of benefits) by this laudation: may these eulogies, addressed to you, reach you: and do you ever cherish us with blessings

SUKTA IL (LXXII)

The deities and metre as before.

COME, Nasatyas, with your cattle-giving, horse-bestowing, wealth-yielding chariot: all praises¹ gather round you, who are resplendent with admirable beauty of persons.

2 Sharing in satisfaction with the gods, come to our presence, Nasatyas, with your chariot, for the friendship (that prevails) between you and us is from our forefathers: a common ancestor² (is ours: acknowledge his affinity.

3. Praises waken up the Aswins, kindred adorations (arouse them) and the celestial dawns: the sage, addressing these laudations to the adorable heaven and earth, glorifies the Nasatyas in their presence.

4 When the dawns arise, your worshippers, Aswins, proffer your praises: the divine Savitri casts his splendours on high: the fires, with their (kindled) fuel, greatly glorify you.

1 *Viśvā nivṛtāḥ*: *nivṛt* is here said to mean stuti, praise.

2 *Viraswat* and *Varuna* were both sons of *Kasyapa* and *Aditi*; the *Adityas* are the sons of the former, *Vasūhita* of the latter, consequently they are first cousins

5 Come Násatyas, from the west, from the east; (come) Aswins, from the south, from the north, come from every quarter with riches beneficial for the five classes of men: and do you ever cherish us with blessings.

SUKTA III. (LXXIII)

THE deities and metre as before.

DEVOTED to the gods, and hymning their praise, we have crossed to the opposite shore of this (state of) darkness: the worshipper invokes the Aswins, the doers of many deeds, the most mighty, the first-born, the immortal.

2. The man who is dear to you, Násatyas, the invoker of the gods, has taken his seat, he who offers worship and repeats praise: he hush, Aswins, and partake of the libation supplied with food, I address you at sacrifices.

3 Praising (the gods), we prepare the sacrifice for their coming: showerers (of benefits), be propitiated by this pious laudation: despatched like a swift messenger, Vasishtha arouses you, glorifying you with hymns.

4. May those two, the bearers (of oblations), approach our people, destroyers of *Rakshasas*, well-nourished, strong-handed: accept our exhilarating (sacrificial), viands: injure us not, but come with good fortune.

5. Come, Násatyas, from the west, from the east; come Aswins, from the south, from the north, come from every quarter with riches beneficial for the five classes of men, and do you ever cherish us with blessings.

SUKTA IV. (LXXIV.)

THE duties as before, the metre of the first three stanzas and of the fifth is *Bṛiṣati* : of the fourth and sixth, *Sato-bṛiṣati*.

THESE pious praises glorify you, radiant Aswins: I call upon you, who are rich, in acts for preservation, for you repair to every individual.¹

2 You are possessed, leaders (of rites), of marvellous wealth; bestow it upon him who sincerely praises you: alike; favourably-minded, direct your chariot to your presence: drink the sweet *Soma* beverage.

3. Come, Aswins, tarry near us,² drink of the sweet libation: showerers (of benefits), by, whom riches are won, milk the rain (from the firmament): harm us not come hither.

4 Yours are the horses that, conveying you, bring you to the dwelling of the donor (of the oblation): divine leader (of rites), favourably inclined towards us, come with your rapid steeds.

5 The pious worshippers, now approaching you, unite to offer (you sacrificial food: do you two, Nasatvas, grant to us who are affluent (in offerings) enduring fame and dwelling.

6 Those worshippers, the benefactors of men, doing injury to none who repair to you, like waggons,³ (to the farm), ether prosper by their own strength, or inhabit an excellent abode.

1 Sāma Veda, 1. 304, 11 103 the whole of this Sukta is termed a *Pragātha*.

2 Yajur Veda, 31. 83

3 The text has only *rathā* i.e., like chariots the scholiast adds *vishvādispuṇā yathā prāpruvartā svāmigrīham*, loaded with rice and the like, arrive at the house of the owner.

SUKTA V (LXXV)

THE deity is the Dawn, the *Rishi* as before Vasishtha the metre is *Trishtubh*. This is one of the *Suktas* which the *Rig vidhāna* directs the worshipper to repeat on rising at the end of the night calm and pure and awaiting the appearance of the Dawn with his hands raised to his forehead as by so doing he will obtain various kinds of wealth gold, cattle, horses grain, cloths goats steen male offspring and wives.

THE Dawn the daughter of heaven has risen she comes manifesting her magnificence in light she scatters our foes as well as the odious darkness, and relunes the paths that are to be trodden (by living beings) ¹

2 Be unto us to day the cause of great felicity bestow Ushas (what is promotive) of great prosperity give us wonderful riches and reputation grant divine benefactress of men to mortals flourishing male posterity ²

3 These wonderful immortal rays of the beautiful Dawn appear giving birth to the pious rites of divine worship, and filling the firmament they spread around

4 Exerting herself she approaches rapidly from afar (to give light to the five classes of men witnessing the thoughts of men the daughter of heaven the benefactress of living beings

5 The bride of Surya the distributress (of food, the possessor of wonderful health she rules over treasures (of every kind) of riches hymned by the

¹ Angirastamā pathyāh a) gah is explained gantritamā padavir udgirati she throws up the paths that are to be most traversed that is prāṇinām vyavahār ya prakāśayati she gives light for the transactons of living beings

² The text has sravasyum wishing for food the comment explains it annavāntam putram a son having food

Rishis, the waster away of life, the mistress of opulence, she rises, glorified by the offerers (of oblations)

6 The bright and wondrous steeds conveying the resplendent Ushas, are visible she advances, radiant in her every way-moving chariot she bestows wealth upon the man who practises sacred rites

7 True with the truthful, great with the great, divine with the deities, adorable with the adorable,¹ she disperses the solid (gloom, she displays (the pastures) of the cattle all creatures, the cattle especially, are longing for the Dawn

8 Bestow upon us, Ushas, wealth, comprising cattle and horses, abundant food, and male offspring let not our sacrifice incur reproach among men and do you, (gods), ever cherish us with blessings

SUKIA VI (LXXVI)

THE divine Savitri,² the leader of all, sends upwards the immortal, all benefiting light the eye of the gods has been manifested for (the celebration of religious rites the Dawn has made all creatures visible

2 The paths that lead to the gods are beheld by me, innocuous and glorious with light the banner of Ushas is displayed in the east, she comes to the west, rising above high places³

¹ Satyâ satyebhir, mahatî mahadbhir, devî devebhir, yajatâ yajatraib, may also be understood according to the scholiast, either as applying to kiranaib, rays,—the rays of the morning—or to anyair devaib, with other deities, associated with whom the Dawn is true mighty and adorable.

² Unnatapradesah—we might else have rendered it above the houses

3 Many are the days that have dawned before the rising of the sun on which thou Ushas hast been beheld like a wife repairing to an inconstant husband and not like one deserting him ¹

4 Those ancient sages our ancestors, observant of truth rejoicing together with the gods discovered the hidden light, and reciters of sincere prayers, they generated the Dawn

5 When the common herd (of cattle had been stolen) then associating they concurred, nor mutually contended they obstructed not the sacrifices of the gods but, unoffending proceeded with the light (they had recovered) ²

6 Auspicious Ushas the Vasishthas waking at dawn and praising thee glorify thee with hymns Ushas who art the conductress of the cattle (to pasture) the bestower of food, dawn upon us: shine well born Ushas the first (of the gods)

7 Ushas the object of the sincere praises of the worshiper, is glorified when dawning by the Vasishthas bestowing upon us far famed riches do you (gods), ever cherish us with blessings

¹ Yatah pari jara ivācharanti. —na punar yantiva is explained as in the world a virtuous woman is not seen abandoning a bad and vagrant husband nor herself going astray

² What this means is not very obvious it is literally in the common vast assembled they agree, nor do they strive mutually they injure not the observances of the gods not harming going with treasures or with the Vasus vasubhih means ushatām tejobhā according to Sayana

SUKTA VII (LXXVII)

THE deity, Rishi, and metre as before

USHAS shines radiant in the proximity (of the sun) like a youthful wife (in the presence of her husband) animating all existence to activity Agni is to be kindled for the good of men the light disperses the obstructing darkness

2 Advancing towards all, and spreading widely, the Dawn has risen clothed in pure and brilliant vesture, she expands of golden colour and of lovely radiance, she shines the parent of sounds,¹ the leader of days

3 The auspicious Usha*, bearing the eyes of the gods (the light) leading her white and beautiful courser (the sun),² is beheld, manifested by the rays, distributress of wonderful wealth mighty over all³

4 Dawn, Usha who art the bearer to us of desirable (wealth), and keepest our adversary from us⁴ render the wide earth free from peril drive away those who hate us bring to us treasures bestow, opulent goddess wealth upon him who praises thee

1 Gavām mātā go may here mean speech or articulate sound, which at dawn is uttered by men and birds or in its usual sense of 'cow' it may refer to the going forth at dawn of cattle to pasture {Śāyana adds that gavām mātā may also mean 'the productress of sunbeams' raśmīnān nirmātṛi

2 That is making the sun manifest

3 "Mighty over all" or perhaps, risen on account of the whole world viz., for the good of the transactions of the world, Śāyana viśvām anu sarvām jagad anuśakṣhya prābhutā pravriddhā sarvajagadyavahārādyety arthah

4 So as to keep our adversary from us Śāyana yathāmitro dure bhavati tathā vyucchhety arthah

5 Divine Ushas, illumine us with thy brightest rays, prolonging our existence, bestowing upon us food, (and granting us), thou who art adored by all affluence, comprising cattle, horses, and chariots

6 Well manifested Ushas, daughter of heaven, do thou, whom the Vasishthas magnify with praises, bestow upon us brilliant and infinite wealth, and do you, (gods), ever cherish us with blessings

SUKTA VIII (LXXVIII)

DEITY, *Rishis*, and metre as before.

THE first signs of the Dawn are visible, her rays are spreading on high thou bringest us, Ushas, desirable (riches) in thy vast, descending and resplendent chariot

2 The kindled fire increases everywhere, (and) the priests glorifying (the dawn) with hymns the divine Ushas comes, driving away all the evil glooms by her lustre

3 These luminous (beams of the) dawn are beheld in the east diffusing light (the dawn) engendering the sun, sacrifice, fire, the odious glooms, descending, disappear

4 The affluent daughter of heaven is perceived all creatures behold the luminous dawn she ascends her chariot laden with sustenance, which her easily-yoked horses draw

5 Affluent (in sacrificial offerings), actuated by

one mind,¹ we and ours awaken thee, (Ushas), to-day luminous dawns, soften (the earth) with unctuous (dews) ² and do you, (gods), ever cherish us with blessings

SUKTA IX (LXXIX.)

DEITY, *Rishi*, and metre as before

USHAS has dawned upon the paths of men,³ awaking the five classes of human beings she has shed light⁴ with her lustrous oxen the sun makes heaven and earth manifest with radiance

2 The dawns send their rays to the ends of the sky they advance like people arrayed (in martial order) thy rays, Ushas, annihilate the darkness, they diffuse light as Savitri (spreads out) his arms

1 "Actuated by one mind" The text has *sumanasah* i e., according to Sáyana *sobhanastutikáh*, having (i e., offering), excellent praises (or hymns) "

2 The text has only *tílviláyadhvam* a nominal verb from a compound substantive, *tílu* from *tíla* sesamum, or its oil, and *ilā*, earth —anoint or make the world possessed of bland or unctuous soil *jagat anigdhabhūmīkam kuruts*

3 "I'pon the paths of men" The translation has rendered *pathyā janinām* as if the first word represented an acc. pl., probably on account of the apparently similar expression in verse 1 of hymn lxxv (p. 157) but Sáyana following the Pada text, takes here *pathyā* for a nom. sing. agreeing with *Ushāh*, *ris*, *janinām sarvapánām pathyā pathi hitā vishāh* or *janānām hitāya* i e. "Ushas has dawned beneficial on the path of men, or for the welfare of men

4 *Phīnum sūct* she has resorted to the sun.

3 The supreme sovereign the opulent Ushas has risen she has engendered food for our welfare the divine daughter of heaven, most prompt in movement,¹ bestows treasures upon the pious worshipper

4 Grant to us, Ushas, as much wealth as thou hast bestowed upon thine adorers when (formerly) praised by them thou whom (thy worshippers) welcomed with clamour (loud as the bellowing) of a bull when thou hadst set open the doors of the mountains (where the stolen cattle were confined)

5 Inspiring every individual devout (worshipper) with a desire for wealth, addressing to us the words of truth,² diffusing the light of morning, bestow upon us understanding (fit) for the acquirement of riches and do you, (gods) cherish us with blessings

1 Angirastamā is explained gantritāmā most going as in Sukta lxxv verse 1 or according to the scholiast it may refer to the Angirasis of whose race the Bhāradwajas a branch are said to be cognate with the night angirogotrair bhāradwājaḥ saha rātrerutpattiḥ hence night is elsewhere termed Bharadwaj rātrir vā bhāradwājī Mandala x 127 The epithet angirastamā most angiras is said to be applicable to the dawn because it is the same thing as the end of the night, rātryavasānasyoshā rupatwāt here however, as well as in the former instance it is probable that the dawn is said to be pre eminently belonging to or possessed of angiras because it is the especial season of fire-worship of which the Angirasis were the institutors

2 Asmadryak sunritā irayanti which words Sayana explains asmadryak asmadabhimukham sunritā vachāmsi irayanti prarayanti i e 'urging speech is e. praises) towards us i e awakening our praises In other passages sunritā is explained by the scholiast priyasatyāśāk or priyasatyātmikā vāk kind and truthful speech and sunritāvat, one who, holds kind and truthful speech or stutivāt, or stotrī one who hymns the gods

SUKTA X (LXXX)

DEITY, *Rishi*, and metre as before

THE pious Vasishthas, first (of all worshippers), awaken with prayers and praises (each succeeding) dawn, spreading over the like-bounded earth and heaven, making all the regions manifest

2 Bestowing new existence, dispersing the thick darkness by her radiance, the Dawn is awakened and, like an immodest damsel, comes before (the sun), and makes manifest Surya, sacrifice, and Agni

3 May the auspicious dawns ever break upon us redolent of horses, of cattle, of male posterity, shedding moisture, yielding everywhere abundance . and do you, (gods), ever cherish us with blessings

ADHYAYA VI.

MANDALA VII. (*Continued*).

ANUVAKA V (*Continued*).

SUKTA XI. (LXXXI.)

THE deity is the Dawn; the *Rishi* is *Vassishtha* the metre of the odd verses is *Bṛihati*, of the even verses, *Sato-bṛihati*

THE daughter of heaven is everywhere beheld advancing and shedding light. she drives away the deep darkness that objects may meet the eye the kind guide of man, she diffuses light

2 At the same time the sun sends forth his rays, and, rising, renders the planets luminous * so, Ushas, upon thy manifestation, and that of Surya, may we become possessed of sustenance

3. May we, prompt adorers, awaken thee, Ushas, daughter of heaven, bountiful divinity, who bringest ample and desirable (wealth and happiness, like riches, to the donor (of the oblation).

4. Mighty goddess, who scattering darkness, art endowed with power to arouse the world and make it visible, we pray that we may be dear to thee, the distributress of wealth, as sons are to a mother.

5 Bring, Ushas, such wondrous wealth as may be long renowned bestow, daughter of heaven, that sustenance which is fit for mortals, such as we may enjoy

* For, it is said the moon and planets shine at night with light derived from the solar ray, saurena tejasa hi naktam chandraprabhritim nakshatrāni bhasante

6 Grant to the pious immortal fame, conjoined with affluence grant to us food and cattle and may Ushas, the encourager of the wealthy (sacrificer), the speaker of truth,¹ drive away our foes

SUKTA XII (LXXII)

THE deities are Indra and Varuna, the *Rishi* is *Vasishtha*,
the metre is *Jagati*.

INDRA and Varuna, bestow upon this man, our employer, a spacious chamber² for (the celebration of) the sacrifice, and we may subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged (in your adoration).

2 One of you is titled supreme monarch, so is the other³ mighty and most opulent are you, Indra and Varuna all the gods in the highest heaven, showerers (of benefits), have combined your united strength, (your) united vigour

1 The speaker of truth, *sunritāvati*, which Sāyana explains, *priyasatyātmikā vāk sunritā, tadvāt*; *sunritāvati* may, therefore also mean 'possessed of kind and truthful speech,' i. e., possessed of hymns, or hymned, scil., by the pious.

2 "A spacious chamber." Or it may also mean great happiness *māhi, māhat, sarma, grīham sukhām vā*

3 The text says that Indra and Varuna are called *Samrāj* and *Svarāj*, the former title belonging to Varuna, as Sāyana infers from ii 41, 6 (vol ii p 311 verse 6), and the latter to Indra, as he infers from i 61, 9 vol i p 164, verse 9. *Samrāj* is explained by him, *tanyag rājamānah* : i. e., thoroughly splendid, and *svarāj*, *swayam evanyanirapekshayaiva rājamānah* : i. e., self-splendent, or not dependent for his lustre on any one else

3 Indra and Varuna, you have forced open by your strength the barriers of the waters you have established Surya as the lord in heaven in the exhilaration of the inspiring (*Soma*) you have replenished the dry (beds of the rivers) do you also fulfil the objects of our sacred rites

4 The bearers (of offerings) invoke you, Indra and Varuna, in wars in battles ¹ on bended knees (the Angirases invoke you) for the begetting of prosperity, and we, your worshippers, invoke you who are entitled to respectful homage,² the lords of both celestial and terrestrial treasures

5 Indra and Varuna, inasmuch as you have treated by your might all these beings of the world, therefore Mitra worships Varuna for prosperity, whilst the other, the fierce Indra, associated with the Maruts, acquires glory³

6 In honour of (Indra and Varuna) the sacrificer and his wife, for (the obtaining of) great wealth, confer (by their praises) that strength which is peculiar to each of them, and ever enduring one of them, (Varuna), destroys the unfriendly man neglecting (his worship)

1 "In battles." The corresponding word of the text *pritanâsu*, is rendered by Sayana *satrusenâsu* amongst hostile armies

2 'Entitled to respectful homage, *suhava*, *Sāvana* *sukhena* *hvātavyau*, easily accessible to invocation easily invoked.

3 The sense of the passage is obscure, *kshemena* *Mitra* *Varunam* *duvasyati* *marudbhīr* *ugrah* *subham* *anya* *syate* there is nothing very embarrassing in the words, which are rendered literally in the text. The last clause may also be rendered according to Sayana 'along with the Maruts the powerful Indra sends down rain,

the other, (Indra), with scanty (means), discomfits numerous (enemies) ¹

7 Sin contaminates not, difficulties assail not, nor distress at any time afflicts the mortal, Indra and Varuna to whose sacrifices you, deities, repair, and of which you approve such a man ruin, never destroys ²

8 Leaders of rites, come to our presence with divine protection • if you have any regard for me, hear my invocation verily your friendship, your affinity, is the source of happiness grant them, Indra and Varuna, (unto us)

9 Indra and Varuna, of irresistible strength, be our preceders in every encounter for both (past and present) worshippers invoke you to defend them in war, or for the acquirement of sons and grandsons

10 May Indra, Varuna, Mitra, and Aryaman, grant us wealth and a large and spacious habitation, may the lustre of Aditi, the augmentress of sacrifice, be innoxious to us we recite the praise of the divine Savitri

SUKTA XLIII. (LXXXIII)

DEITIES, *Rishi*, and metre as before

INDRA and Varuna, leaders (of rites), contemplating your affinity, and desirous of cattle, the worshippers,

¹ *Pravrinoti bhuyasah* the expression is equivocal, and may mean, according to the scholiast, 'he exalts many worshippers' *bahun yajamānān utkṛśhtān karoti*

² "Contaminate" "assail," "afflicts" and "destroys" are amplifications—required in the English translation—of the word *nasate*, which according to *Sāyana*, means, *vyāpnoti*, encompasses, takes hold of

armed with large sickles,¹ have proceeded to the east (to cut the sacred grass) destroy Indra and Varuna, your enemies, whether *Dasas* or *Aryas* and defend Sudas with your protection

2. Where men assemble with unlifted banners in whatever conflict, there is something unfavourable,² where living beings, looking to heaven, are in fear, there, Indra and Varuna, speak to us (encouragement)

3 The ends of the earth are beheld laid waste, the clamour has ascended, Indra and Varuna, to heaven the adversaries of my people approach me having heard my invocation, come for my defence

4 Indra and Varuna you protected Sudas, overwhelming the yet unassailed *Bodha* with your fatal

1 *Prithuparsavah* is explained, *visturnatwaparsuhastâ* hold ing large rib bones of horses, the *aswaparsu* is an implement for cutting the kusa grass, either the rib of a horse, or an instrument like it it is frequently alluded to in the *Brâhmanas* and *Sutras* on the *Taittiriya Samhitâ* *Kanda 1, Prapñchaha 1, Anuvaka 2*, the mantra *ghoshad asu* is said, by *Baudhâyana*, to be addressed to the *Aswaparsu*, 'thou art the implement,' the priest having taken it in his hand *Sâyana*, commenting on the term, understands it literally *aswaparsu*, *aswaparswasthi*, the the rib bone of a horse, the edge of which is as sharp as a sword, and fit for cutting *tach cha khadgavat tikshnadharatwât lavano samarthah*.

2 "There is something unfavourable" means, as *Sâyana* adds, "every thing is evil" The last part of this verse is somewhat differently rendered by him *yatra, cha, yuddhe, bhuvanâ bhuvanâni, bhutajâtâni, swargasya drashtaro, vitâs cha, bhayante bibhyati tatra, tâdrise samgrâme, indravarunau no 'smân adhivochatam, asmatpakshapata-vachanau bhavatam, 1 c, ** in whatever (battle, living beings and those seeing heaven (1 c, gone to heaven, departed) are in fear, there, Indra and Varuna, plead our cause "

weapons. hear the prayers of these Tritsus in time of battle, so that my ministration may have borne them fruit.

5 Indra and Varuna, the murderous (weapons) of my enemy distress me foes amongs the malignant (assail me) · you two are sovereigns over both (celestial and terrestrial) wealth · protect us therefore on the day of battle.

6. Both (Sudas and the Tritsus) call upon you two, (Indra and Varuna,) in combats for the acquirement of wealth, when you defend Sudas, together with the Tritsus, when attacked by the ten *Rajas*.

7. The ten confederated irreligious *Rajas* did not prevail, Indra and Varuna, against Sudas: the praise of the leaders (of rites), the offerers of sacrificial food, was fruitful. the gods were present at their sacrifices.

8. You gave vigour, Indra and Varuna, to Sudas when surrounded on all sides by the ten *Rajas* (in the country) where the pious Tritsus, walking in whiteness,¹ and wearing braided hair worshipped with oblations and praise

9 One of you destroys enemies in battle, the other ever protects religious observances: we invoke you, showeres (of benefits), with praises: bestow upon us, Indra and Varuna, felicity.

10. May Indra, Varuna, Mitra, Aryaman, grant us

¹ Swatyanchah kapardinas tritsavah · the epithets are explained, swatyam nairmalyam gachchhantah, going in, or to, whiteness, or freedom from soil; and jatilah, having braided hair. The Tritsus are styled by Sityana priests, the pupils of Vasishtha, Vasishthanahyih, etatsanjih ritwjah.

wealth and a large and a spacious mansion may the lustre of Aditi, the augmentress (of sacrifice, be innoxious to us we recite the praise of the divine Savitri

SUKIA XIV (LXXXIV)

DEITIES and *Rishis* as before the metre is *Trishtubh*

ROYAL Indra and Varuna I invite you to the sacrifice with oblations and with praise the butter dropping (ladle), held in our hands, offers spontaneously (the oblation) to you who are of many forms

2 Your vast kingdom of heaven gratifies (the world with rain, you who bind (the sinner) with bonds not made of rope may the wrath of Varuna pass away from us may Indra prepare for us a spacious region

3. Render the sacrifice offered in our dwelling fruitful, the prayers uttered by the worshippers successful may riches come to us sent by the gods do you two give us increase by your desirable protections.

4 Bestow upon us, Indra and Varuna riches desirable to all, together with a dwelling and abundant food, for the hero, Aditya,¹ who punishes beings devoid of truth, gives (to the devout) unbounded treasures

5 May this my praise reach Indra and Varuna, and, earnestly offered (by me), preserve sons and grand sons let us, possessed of affluence, present in (their) food to the gods and do you, (deities), ever cherish us with blessings

¹ Aditya or the son of Aditi, here means Varuna

SUKTA XV. (LXXXV.)

DEITIES, *Rishis*, and metre as before.

I OFFER to you both adoration, uninterrupted by *Rakshasas*, presenting the *Soma* to Indra and to Varuna,—(adoration), of which the members are radiant as the celestial dawn may they two protect us at the time of going to battle.

2 In the conflict where (combatants) strive against us, in those (contests) in which bright (weapons) fall upon the banners, do you two, Indra and Varuna, slay with your shaft those enemies who have been routed, and are scattered in various directions.

3 The divine '*Soma* (juices), flowing like water, self-renowned, (offered) at religious assemblies, support Indra and Varuna ¹ of whom one regulates mankind, distinguished (as good or bad), and the other slays unresisted foes.

4 May the devout worshippers derive benefit from sacrifice when offering adoration to you both, sons of Aditi (endowed) with strength he, who, liberal of oblations, invites you for your satisfaction, may he, possessing abundance, be in the enjoyment of happiness

5. May this my praise reach Indra and Varuna : and, earnestly offered (by me), preserve sons and grandsons let us, possessed of affluence, present (their) food to the gods . and do you, (deities), ever cherish us with blessings

¹ As by the commentary, *somenāpyāyātā hi devatāḥ swe tīrthāṇāṁ avatīrthante*, "nourished by the Soma, the gods abide in their own several stations.

SUKTA XVI (LXXVII).

THE deity is Varuna, and the *Rishis* and metre as before
 PERMANENT in greatness are the births of that Varuna
 who propped up the vast heaven and earth, who ap-
 pointed to their two fold task) the glorious sun and
 beautiful constellations who spread out the earth

2 When may I in my person converse with that
 deity? When may I be admitted to the heart of
 Varuna? By what name may he without displeasure
 accept my oblation? When may I, rejoicing in mind,
 behold that giver of felicity?

3 Desirous of beholding thee, Varuna, I inquire
 what is mine offence. I have gone to make inquiry of
 the wise the sages verily have said the same thing to
 me —this Varuna is displeased with thee

4 What has that great wickedness been, Varuna
 that thou shouldst seek to destroy the worshipper, thy
 friend? Insuperable, resplendent Varuna, declare it to
 me so that freed from sin, I may quick approach thee
 with veneration

5 Relax (the bonds) imposed by the ill deeds of
 our forefathers, and those incurred (by the sins) which
 we have committed in our persons liberate, royal
 Varuna, like a calf from its tether, Vasishtha, like a
 thief nourishing the animal (he has stolen) *

* Dwita, of giving light by day and by night

* Sāyana supplies 'and' to the two comparisons 'liberate
 Vasishtha (i.e., me) like as a thief (is liberated), who (having
 performed his penance for the theft he has committed, at its
 termination) feeds the animals (with food, and (i.e., or) like a
 calf from its tether pasutripam na tāvum stanyaprāyaschittam
 kritwavasātur ghṛśādibhiḥ pasunam tarpayitāram stenam iva
 dāmino rajjoh vatsam na vatsam iva cha vasishtham, mām
 bandhakāt pāpāt avasthya vimuncha

6 It is not our own choice, Varuna, but our condition, (that is the cause of our sinning),² it is that which is intoxication,³ wrath, gambling,⁴ ignorance there is a senior in the proximity of the junior⁵ even a dream is a provocative to sin⁶

7 Liberated from sin, I may perform diligent service, like a slave, to the divine showerer (of benefits) the sustainer of the world may he, the divine lord give intelligence to us who are devoid of understanding may he who is most wise, guide the worshipper to wealth

8 May this laudation, food conferring Varuna be taken to thy heart may success be ours in retaining what we have, and in acquiring more and do you, (deities), ever cherish us with blessings

2 The text has only *na sa swo daksho dhrutiḥ* the latter is explained the condition appointed by destiny at the time of birth is the cause of the committal of sin not our own power or will, *dhrutiḥ sithrotpattisamaye nirmita daivagatiḥ pāpapravṛttau kāraṇam na swabrutam balam* this would make the Veda authority for the popular notion of fate and consequent transmigration

3 *Surā*, literally wine

4 *Vibhidaka* dice a material of gambling

5 *Asti jyāyān kaniyasa upāre* by the junior, according to the commentator is to be understood man little and helpless by the senior his superior God exercising might at hand the restraining faculty *samipe niyantritvena sthito jyāyān adhika* *Isvaro sti* but who according to Sāyana somewhat inconsistently, impels man to wickedness *sa eva tam pape pravartayati* to this effect a text is quoted *esha hyevāsadhu karma kārayati tam yam adho ninishate* him whom he wishes to lead downwards he causes to do evil acts

6 *Anṛitasya prayatā* promoter of the untrue if so says Sāyana how much more likely are we to commit sin when awake

SUKTA XVII (1 XXXVII)

Deity *Rishi* and metre as before

VARUNA prepared a path for the sun he set free the waters of the rivers generated in the firmament hastening (to his task), as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days *

2 Thy spirit is the wind * he sends abroad the waters he, the cherisher of the world, is the feeder on (sacrificial) food, like an animal upon fodder all thy glories, Varuna, manifested between the vast and spacious heaven and earth, give delight (to all)

3 The excellent spies of Varuna* behold the beautiful heaven and earth, as well as those (men) who the celebrators of rites, constant in sacrifice, wise and intelligent, address (to him their) praise

4 Varuna thus spoke to me, possessed of understanding the cow¹ (speech) has thrice seven appella-

1 Varuna is here said to imply the setting sun by whose departure day ends and night begins

2 *Atmā te vātaḥ*—the scholiast explains—the wind being sent abroad by thee is the support of all living beings in the form of breath

3 *Spasāḥ smadishṭāḥ*, the first is rendered *charāḥ* spies the epithet is differently explained either *prasastagatayah*, of excellent movement, or *sahapreshitāḥ*, despatched together as in a former passage p 12, *spasah* is explained, *rasmayah* rays or, reins

4 *Aghnyā* is here understood to mean *vāch*, speech a rather unusual application, although *gauḥ*, the synonyme of *aghnyā* has that meaning the twenty one appellations are said to be the seven metres of the Veda as corresponding with the breast, throat, or head or speech may mean the Veda and as such imply the means of the twenty one Vaidik sacrifices Some explain here *gauḥ* by *prithivī*, earth having also twenty one synonyms

tions: the wise and intelligent Varuna, giving instruction to me, his worthy disciple, has declared the mysteries of the place (of Brahma).

5. In him are deposited the three heavens, the three earths¹ with their six seasons are sown in him: the most adorable, royal Varuna has made this golden sun undulating in the sky, he has made it to diffuse light.*

6 (Radiant) as the sun, Varuna placed the ocean (in its bed), white as a drop² (of water), vigorous as an antelope, object of profound praise, distributor³ of water, the powerful transporter beyond sin, the ruler of this existing (world)

7. May we be free from sin against that Varuna, who has compassion upon him who commits offence, we who are duly observing the rites of the son of Aditi:⁴ and do you, (gods) ever cherish us with blessings.

¹ Best, middlemost, worst see former passage, vol. II, p. 275, v. 2.

² Subhe kam, diptyartham see vol. III, p. 375. Sukta XIII, v. 2, [Kam is explained by the Schol. in his note on v. 3 of the next Sukta as sukhan, or as an expletive]

³ Drapto na sweto mrigā turishmán: the commentator seems to adopt a different construction, and to attach sweta to mrigā: drapto na dravanasīla udriśdur iva; sweta, subhavarāno mrigah, geṣamrigha iva; turishmán balavān

⁴ According to Śāyana "creator," nirmātā

⁵ Śāyana takes Aditi as meaning here adjective "of the mighty (Varun)," He usually explains it for all instances.

SUKTA XVIII (LXXXVIII)

DEITY *Rishi* and metre as before

OFFER pure and acceptable praise, Vasishtha, to the showerer, Varuna, he who makes the adorable (sun) the donor of thousands the showerer (of benefits, the vast, manifest before (us

2 Hastening into his sight may I (worthily) glorify the aggregated radiance of Varuna² when he is the imbiber of exhilarating beverage (expressed) by the stones may he render my person of goodly aspect

3 When (I Vasishtha) and Varuna ascend the ship together when we send it forth into the midst of the ocean, when proceed over the waters with swift (sailing vessels)³ then may we both undulate happily in the prosperous swing⁴

4 So Varuna placed Vasishtha in the ship and by his mighty protection made the *Rishi* a doer of good works the wise Varuna placed his worshipper in a fortunate day of days⁵ he extended the passing days the passing nights⁶

1 Agner anukam Varunasya is rendered Varunasya jwālā-sangham

2 Snubhis charāva gantribhir nubhish with going *vis* ships

3 Pra prenkha inkhayāvahai subhe kam is literally rendered in the text after the scholiast who explains it prenkhe nauru-pāyām dolāyām eva prenkhayavahai nimnonnatais tarangair itas chetasch pravichalantau sankridāvahai let us both sport being tossed here and there by the up and down waves as it were in a swing in the form of a ship

4 Sudinave is rather the state or property of a lucky day by its being fruitful phalatvena

5 Yān nu dyāvas tatanan yādushāsa Varuna is here identified with the sun ushīshah the scholiast asserts here intends rātrih nights yāt is for yātah gachchhatah.

5 What has become of those our ancient friendships? Let us preserve them unimpaired as of old food bestowing Varuna, may I repair to thy vast comprehensive thousand doored dwelling

6 May he thy unvarying kin,¹ who was ever dear, though committing offences against thee, still be thy friend adorable Varuna, offending thee, let us not enjoy (happiness),² but do thou, who art wise, bestow on thy worshipper a secure abode

7 Whilst dwelling in these durable worlds may Varuna loose our bonds may we be enjoyers of the protection (which has been given by him) from the lap of Aditi,³ and do you gods, ever cherish us with blessings

SUKTA LII (LXXXIX.)

DRITR and Rishi as before the metre of the last stanza is

Jagati, of the rest *Gāyatri*

MAY I never go, royal Varuna, to a house made of clay⁴ grant me happiness, possessor of wealth, grant me happiness⁵

1 According to one legend, *Vasishtha* is the son of *Varuna*.

2 *Mā ta enasvanta bhujema*, let not us, offending thee, enjoy—it is not said what the scholiast attaches the prohibitive to the verb but gives a different turn to the sentence “being freed from sin through thy favour, let us enjoy enjoyments,” *twa t prasādit paparahitā eva santo bhogān bhunajāmaha*.

3 *Aditi* is here explained *Prithivi* earth

4 *Mo shu griham mṛinmayam gamam*, the scholiast adds *twadiyam* thine, as if a temple of *Varuna* were intended so he interprets *susobhanam*, *suvarnamayam*, very handsome made of gold? but its connexion in the sentence is not very clear

Sāyana seems to take *su* as meaning “but to thy beautiful house, i. e., one made of gold.”

5 *Sāyana* explains *n-rilaya* as “show mercy.”

2 When Varuna ¹ I am throbbing as if (with awe) like an inflated skin grant me happiness possessor of wealth grant me happiness

3 Opulent and pure (Varuna) if through infirmity I have done what is contrary (to the law) yet grant me happiness possessor of wealth grant me happiness

4 Thirst distresses me-) thy worshipper in the midst of the waters ² grant me happiness, possessor of wealth grant me happiness

5 Whatever the offence which we men commit, Varuna, against divine beings whatever law of thine we may through ignorance violate do not thou divine Varuna punish us on account of that iniquity

ANUVA'KA VI

SUKTA I (XC)

¹ The deity of the first four stanzas is Vāyu the deities of the three last are Indra and Vāyu. The *Rishi* is Vasishtha the metre *Trishubh*

THE sweet and pure *Soma* juices are offered to thee the hero Vayu ¹ by the priests therefore harness thy

1 The text adds an epithet *adivās* armed with stores for slinging. After throbbing Sāyana adds with cold and instead of I am he has "I go bound by thee". The text seems to allude to the Varuna pása a kind of dropsy (see vol III p 114) cf. *Āit. Brah.* vii 15 and *Ta. Itir. Sanh.* li 3 11

2 Continuing according to the scholiast the allusion to Vasishtha's sea voyage he is thirsty amid the waters because the water of the ocean is saline and unfit for drink. *Lavanot katasya sāmudrajalasya pánánarhatwat*

3 Yajush 33 70. *Mah. dhara* explains the first line differently *pita viraya dadre vam adhwaryubh h. Sāyana* considers *v rayā*

Niyut steeds, come hither and drink of the effused *Soma* for thy exhilaration

2 Drinker of the *Soma* Juice, Vayu, thou elevatest him \approx he among mortals offers to thee who art the lord an excellent oblation, the pure *Soma* repeatedly born, he is born for the acquirement of wealth ¹

3 His own *Niyut* steeds bear to the place of poverty the white complexioned dispenser of wealth, Vayu, whom heaven and earth bore for the sake of riches whom the divine language of praise sustains as a deity for the sake of riches ²

4 The blameless dawns (ushering) bright days have broken, and, shining radiantly, (the *Āngirasas*),³ have obtained the vast light (the sun) desirous (to recover it) they have obtained their wealth of cattle, and the ancient waters have subsequently issued for their good

5 Those (worshippers) illustrious by sincere adoration, assiduous in the discharge of their own duties,

a licence for *virāya*, and *vām* for te. *Mahidhara* makes *virāya* equivalent to *virā*, and *vām* of you two, to the sacrificer and his wife, he *patniyajamānu yuvayoh somā dadhre*, your soma libations, wife and sacrificer, are being effused—by the priests

1 *Jāyate Vājasya* the latter is explained *dhanasya praptaye*.

2 *Yajush* 27 24 the explanation is much the same, except in the word *nireke*, which *Sāyana* renders *dāridryam* from *nitarāmi riktatā*. *Mahidhara* makes it, a place crowded with people, *bahu, anākirne sthāne*, deriving it from *nir*, *nirgata* and *reha*, *sanyatā*, emptiness.

3 They are not named in the text, but *Sāyana* refers the whole to them, by their praise of Vāyu the dawn broke the stolen cattle were released and the obstructed rain set at liberty

bring to you, Indra and Vayu a hero-bearing chariot,¹ and present to you, two sovereigns, (sacrificial food

6 May those munificent princes who confer upon us prosperity by gifts of cattle, horses, treasure,² gold, overcome, Indra and Vayu, the entire existence (of their enemies) in contests with horses and with heroes

7 We, Vasishthas (bearing oblations) like horse (bearing burthens), soliciting food, desiring strength, invoke with praises Indra and Vayu for (our) sure defence do you ever cherish us with blessings.

SUKTA II (ACI)

DEITIES *Rishi* and metre as before

THOSE Venerable worshippers, who by promptly and and frequently (adoring Vayu) with reverence were formerly free from reproach have now illumined Ushas and the sun for sacrificing to Vayu and (the preservation of) embarrassed mankind³

2 Desiring (adoration), proceeding (in the sky) preservers of mankind, be not disposed, Indra and

1 Viravâham ratham the first is explained either as *viravâhaniyam* to be borne by your steeds or *stotribhish prapâniyam*, to be obtained by the worshippers, ratham he renders *yajnam*, the sacrifice

2 *Sâyana* gives a second explanation of *vasubhis*, as an epithet of *hiranyaih* "gold causing us to be settled" *nivâsakaih*

3 *Manavê bādhitāya* is explained as sons &c, *manushyānām bādhitānam putrādīnām rakṣanārtham* or it may be connected with the preceding word *vāyave* to give oblations to Vāyu at the sacrifice of the hundred manu, *bādhitasya manoh prajāpater yāga bhāyave hav ashi dātum*

Vayu, to do us harm : protect us through many months and years : our sincere praise, addressed to you both, solicits happiness and excellent wealth.

3. The white complexioned Vayu, intelligent glorious with the *Niyut* steeds,¹ favours those men who are well fed,² abounding in riches, for they with one mind stand everywhere, ready to (worship) him, and leaders of rites they perform all the ceremonies, that are productive of excellent offspring.

4. As much as is your rapidity of body, as much as is your vigour, as much as the leaders (of rites) are illuminated by wisdom, (to such extent), drinkers of the pure (beverage), and Vayu, drink this our pure *Soma*, and sit down upon this sacred grass.

5. Harnessing the *Niyuts*, whom the devout (worshippers) desire,³ to your common car, come Indra and Vayu, hither : this the first (cup) of the sweet beverage is prepared for you ; and then, delighted (by the draught), liberate us (from sin)

6. Come to our presence, Indra and Vayu, with those munificent *Niyut* steeds, who, the desired of all, wait upon you both by hundreds and thousands : drink leaders (of rites), of the sweet beverage placed near (the altar).

7. We, Vasishtha, (bearing oblations) like horses (bearing burthens) soliciting food, desiring strength invoke with praises Indra and Vayu for our sure defence do you ever cherish us with blessings.

¹ Sâyana seems to explain *niyutâm abhisrah* as the resort or lord of the *Niyut* steeds, *niyutâm abhurayanayah*.

² Yajush 27. 23. Mahidhara applies the epithets to the *Niyuts*, Sâyana to *Adhyajanin*, wealthy men.

³ Rather, "whose worshippers are objects of desire," *apri-
kaniyastottakân*.

SUKTA III (XCII)

Deities *Rishi* and the metre as before

DRINKER of the pure (*Soma*), Vayu, come to us as thy *Niyuts* are¹ thousands. O thou who art desired of all I offer thee² the exhilarating (sacrificial) food, of which thou deity hast the prior drinking³

2 The prompt effuser of the libation offer the *Soma* to Indra and to Vayu to drink at the sacrifices, at which devout priests according to their functions bring to you two the first (portion) of the *Soma*

3 With those *Niyut* steeds, with which thou repairst Vayu to the donor (of the oblation) waiting in his hall to offer sacrifice (come to us) and bestow upon us enjoyable riches bestow male progeny, and wealth comprehending cattle, and horses

4 Overcoming our enemies in war by our warriors, may we be the slayers of foes, through the pious (worshippers) who are the exhilarators of Indra and Vayu the reciters of divine hymns, the destroyers of the adversary

5 Come Vayu to our imperishable sacrifice, with hundreds and thousands of *Niyut* steeds and be exhilarated at this ceremony do you (gods)⁴ ever cherish us with blessings

¹ Upāyāma has a technical power as especially applicable to the *Soma* which is brought in a vessel called Upayāma, upayāmaṁ patre grihitam

² Yajur Veda 7. 7

³ Yajush 27. 28. Mahidhara here supplies the ellipse with Rikyah priests

SUKTA IV. (XCIII.)

INDRA and Agni are the deities the *Rishi* and metre as before. SLAYERS of enemies, Indra and Agni, be pleased to-day by this pious and newly recited praise: repeatedly do we invoke you both, we are worthy of invocation; you are the chief bestowers of food promptly upon him who solicits (it of you).

2. You two are desired of all, the demolishers of (hostile) strength,¹ augmenting together, increasing in vigour, lords of the wealth of corn: do you grant us substantial invigorating food.²

3 Those sage offerers of oblations, who, desiring your favour, celebrate the sacrifice with holy rites, hasten to worship you, like horses to battle, repeatedly invoking Indra and Agni.

4. The pious sage, desiring your favour, glorifies you with praises for the sake of formerly enjoyed³ riches, accompanied by celebrity: Indra and Agni, slayers of Vritra, bearers of the thunderbolt, exalt us with precious donations

5 As to large, mutually defiant (armies), emulous in corporeal vigour,⁴ may contend in war, so do you

1 Śāyana seems to explain Savasānā hi bhutam as, "ye acted like an army breaking enemies," cf. Pan. iii. 2, 21, vart. 1

2 Prinkam vājasya sthavirasya ghrishweh is explained annasya ghrulasya satrunām gharshakasya, idrisim anuam prayachhatam, give us such food as is coarse, the destroyer of enemies.

3 Rather, "riches desirable even in olden time," purvam eva garbhajanīyam

4 Sam yam mahi mithatī sparḍhamāne tanuruchā surasāśā yataite, we have here a set of feminine duals without a substantive literal^y two large reviling reviling may strive together in the best copies there is a blank, which is also left in the printed edition, but in some copies we have *mad*, two arm etc.

destroy by the devout those who are not devoted to the gods in sacrifice and, by the man who presents libations, (him who does not offer) ,

6 Come with gracious minds, Indra and Agni, to this our *Soma* libation ye are never regardless of us therefore I propitiate you with constant (sacrificial) viands

7 Kindled, Agni by this adoration, do thou recommend us to Mitra, Varuna, and Indra whatever sin we may have committed, do thou expiate and may Aryaman, Aditi (and Mitra) remove it (from us)

8 Diligently celebrating these rites, may we, Agni (and Indra) at once arrive at your food let not Indra, Vishnu, the Maruts abandon us, and do you (gods) ever cherish us with blessings

SUKTA V (XCIV)

THE deities and *Rishis* as before the metre of the twelfth verse is *Anushtubh*, of the rest *Gayatri*

THIS chief praise, Indra and Agni, proceeds (copiously) from me your worshipper, like rain rain from a cloud¹

2 Hear, Indra and Agni the invocation of the worshipper, accept this adoration, recompence, lords, his pious acts

3 Leaders of (rites), Indra and Agni subject us not to wickedness, nor to calumny, nor to the reviler

¹ This and the two next stanzas occur in the *Soma Veda*, II 216-217.

4. Desiring protection, we offer copious oblations and praise to Indra and Agni, and prayers with holy rites.¹

5. Many are the sages who propitiate (Indra and Agni) in this manner for (their) protection, mutually striving for the acquirement of food.

6. Eager to offer praise, bearing (sacrificial) food, desirous of wealth, we invoke you, Indra and Agni, with praises, in the celebration of holy acts.

7. Overcomers of (hostile) men, Indra and Agni, come with food (to be bestowed) upon us; let not the malevolent have power over us.

8. Let not the malice of any hostile mortal reach us; grant us, Indra and Agni, felicity.

9. We solicit you both for wealth, comprising cattle, gold* and horses: may we obtain it of you, Indra and Agni.

10. When adoring leaders (of rites), invoke you two, lords of horses, on the *Soma* being offered, (come hither).

11. Utter destroyers of Vritra,² exhilarated (by the *Soma*), you who are worshipped with prayers and hymns and songs, (come hither).³

1 I bid. II 130—132.

2 Shyama explains *hiranyavat* as *suvarnair yuktam*, cf. Vol. III. page 372.

3 Shyama and Mahidhara take *vritra-bartamā* as *āvarakānim*, *bantritarānu*, the latter adds *pāpmanām*.

4 *Angushair*, *āghoshair anyas s'otrāih*, with clamours, with other praises: Mahidhara, Yajush, 33. 76, explains it *laukika-vākropanāih*, with praises in worldly or vernacular speech, not that of the Veda.

12. Destroy with your fatal (weapons) the mortal who is malignant, ignorant, strong, rapacious:¹ destroy him like a water-jar, with your weapons.

SUKIA VI. (XCV.)

THE divinity is Sarasvatī, and in the third stanza Sarasvatī the *Rishi* is Vasishtha, the metre *Trishtubh*.

THIS Sarasvatī, firm as city made of iron² flows rapidly with (all) sustaining water, sweeping away in its might all other waters, as a charioteer (clears the road.)

2. Sarasvatī, chief and purest of rivers, flowing from the mountains to the ocean,³ understood the¹ request of Nahusha, and distributing riches among the many existing beings milked for him butter and water.⁴

3. The showerer Sarasvatī,⁵ the friend of man, a showerer (of benefits), even whilst yet a child, (continually) increases among his adorable wives (the rains):⁶ he bestows upon the affluent (worshippers) a vigorous

1 Abhogam, the Scholiast says, is he who enjoys good things taken from the worshippers

2 Dharunam āyasi puh, āyasa nirmita puriva - dharunam for dharunā dhārayitrī, supporter what is meant by the comparison is not very obvious.

3 Yati giribhya ā samudrāt is the text.

4 According to the legend, king Nāhusha, being about to perform a sacrifice for a thousand years, prayed to Sarasvatī, who thereupon gave him butter and water, or milk, sufficient for that period

5 Sāyana says Sarasvatī is the wind Vāyu in the firmament⁷ madhyasthino Vāyu Sarasvatī.

son; he purifies their persons (to fit them) for the reception (of his bounties)

4 May the auspicious and gracious Saraswati hear (our praises) at this sacrifice, approached as she is with reverence and with bended knees, and most liberal to her friends with the riches she possesses

5 Presenting to thee, Saraswati, these oblations with reverence (may we receive from thee affluence) ¹ be gratified by our praise, and may we, being retained in thy dearest felicity, ever recline upon thee, as on a sheltering tree.

6 Auspicious Saraswati for thee Vasishtha has set open the two doors, (east and west) of sacrifice white-complexioned (goddess) be magnified bestow food on him who glorifies thee and do you (gods) ever cherish us with blessings

SUKTA VII (XCVI)

The deity of three first verses is Saraswati of the rest Śaraswatī the *Rishi* as before The metre of the first verse is *Brishati* of the second *Satebrishati*, of the third, *Prashtārapankti* of the rest *Gāyatri*

THOU chauntest, Vasishtha, a powerful hymn to her who is the most mighty of rivers worship, Vasishtha, with well selected praises, Saraswati, who is both in heaven and earth ²

¹ The text has only yushmad ā, but an inseparable prefix, standing alone implies, in the Veda the verb also there ore says the scholiast, ā is for ādadimahi, we may receive the rule is upasargasruter योग्यक्रियार्थाह, an upasarga in the Veda is the indication of the conjunct verb

² As a goddes or as eloquence or as a river

2 Beautiful Saraswati inasmuch as by thy might men obtain both kinds of food,¹ do thou, our protectress, regard us, do thou, the friend of the Maruts, bestow riches upon those who are affluent (in oblations)

3 May the auspicious Saraswati bestow auspicious fortune upon us may the faultless-moving food conferring (goddess) think of us glorified (as thou hast been) by Jamadagni, be now glorified by Vasishtha

4 Desiring wives, desiring sons, liberal of donations we approaching him, now worship Saraswat

5 With those thy waves, Saraswat, which are sweet-tasted, the distributors of water, be our protector

6 May we recline upon the protuberant breast of Saraswat, which is visible to all, that we may possess progeny and food²

SUKTA VIII (XCVII)

THE deity of the first verse is Indra, of the third and ninth Indra and Brahmanaspati of the tenth Indra and Brihaspati, of the rest Brihaspati. The *Rishi* as before, the metre is *Trishtubh*

AT the sacrifice in the dwellings of men upon earth,³ where the devout leaders of (rites) rejoice, where the libations to Indra are poured out, there he may descend

1 *Ubhe andhasi* is said to mean fires celestial and terrestrial or if food be intended, domestic and wild, *grāmyam āraṇyam vā*.

2 *Pipivāṇsam Saraswatāḥ stanaṁ bhakṣimahi*, and *stana* here, according to the scholiast, means a cloud, *megha*.

3 *Sāyana* renders this verse "may we obtain the distended and loud thundering [or beast like] cloud of Saraswat, which is visible to all (may we obtain) progeny and food"

3 *Sāyana* has "at the sacrifice which is the home of the priests upon earth"

before (other gods) from heaven for his exultation
(may his) swift (horses approach)

2 Let us solicit, friends, divine protections, for
Brihaspati accepts our (oblations) so may we be with-
out offence towards that showerer of benefits who is
our benefactor from afar, as a father (of a son)

3. I glorify with homage and with oblations that
most excellent and beneficent Brahmanaspati may
my praise, worthy of the deity, attain to the mighty
Indra, who is the lord of the prayers offered by the
devout

4 May that best beloved Brihaspati, who is the
desired of all, sit down in our hall of sacrifice may
he gratify our desire of riches and of male posterity
transporting us, (at present) embarrassed, uninjured
beyond (the assaults of enemies)

5 May the first born¹ immortals (by his command)
bestow upon us the food that is necessary for existence
let us invoke the unresisted Brihaspati, to whom pur-
praises are addressed, the adored of householders²

6 May his powerful brilliant horses, wearing a
lustrous form like (that of) the sun acting together,
bring (hither) that Brihaspati, in whom strength abides
like that of a substantial mansion³

1 Rather, "born of yore purā jatah

2 Pastānām yajatsm is, literally, the adorable of houses, i e.,
by metonymy householders.

3 Rather, "to whom belongs strength, and whose friendship
bestows a dwelling It is interesting to notice that although
Sāyana identifies nīla with nīlaya, and apparently derives it from
nī+li, he yet preserves the correct sense as=nīda Such facts
seem to prove that he followed a traditional interpretation though
he may have sought his own etymologies

7 He verily is pure, borne by numerous convivances, he is the purifier, armed with golden weapons,¹ the object of desire, the enjoyer of heaven he, Brihaspati, is well domiciled, of goodly aspect, a most bountiful giver of ample food to his friends

8 The divine heaven and earth, the generatrices of the deity, have, by their might given growth to Brihaspati magnify, friends the magnifiable, and may he render (the waters easy to be crossed and forded for (the attainment of) food

9 This praise has been offered as prayer² to you both, Brahmanaspati and Indra, the wielder of the thunder bolt protect our ceremonies hear our manifold praise, annihilate the assailing adversaries of your worshippers

10 You two Brihaspati and Indra, are lords of both celestial and terrestrial treasure grant riches to the worshipper who praises you and do you (gods) ever cherish us with blessings

SUKTA IX (XCVIII)

DEITY, INDRA with Brihaspati in the last stanza, *Ris'z* and metre as before,

OFFER priests the shining effused soma to him who is eminent (among) men knowing better than the *Gmra*

¹ *Hiranya āśa* may also be rendered he whose speech is benevolent, *hīramanīyāśa*.

² *īyam sūtrikṛt brahṇa* is explained *īyam mantrarūpā stutib* this praise in the form of a mantra, a sacred text or prayer.

where his distant drinking place (is to be found)¹ Indra comes daily seeking for the offerer of the libation.

2. The pleasant beverage that thou, Indra, hast quaffed in former days, thou still desirest to drink of daily: gratified in heart and mind, and wishing (our good), drink, Indra, the *Soma*, that is placed before (thee).

3. As soon as born, Indra, thou hast drunk the *Soma* for thine invigoration: thy mother (Aditi) proclaimed thy greatness; hence thou hast filled the vast firmament, Indra, thou hast gained in battle treasure for the gods.

4. When thou enablest us to encounter mighty and arrogant (enemies), we are competent to overcome the malignants by our (unarmed) hands alone; and when thou, Indra, surrounded by thy attendant (Maruts), fightest against them, we shall triumph, aided by thee, (in) that glorious war.

5. I proclaim the ancient exploits of Indra, the recent deeds that *Maghavan* has achieved. when indeed he had overcome the undivine illusion, thenceforth the *Soma* became is exclusive (beverage).²

1 *Gaurāḍa vedīyān avapānam*, means *avakramya sthitam durastham pātavyam somam gaurāṁrigad npi atisayena vidvān* : i. e. knowing the *Soma* that is to be drunk, though placed afar off, better than an ox or a deer knows the drinking-place or pond, which it is accustomed to go to

2 This refers to *Aditi's* speech vol. iii p p 154.

3 The explanation of the scholiast is rather equivocal, the relation between the *Soma* and Indra thenceforth became non-common or special, peculiar: *tada prabhṛtiyeva Somasya Indrasya cha asādhāranas sambandho jātaḥ*, but though in an especial degree the drink of Indra, it is often presented to *Agni* and other deities.

6 Thine is all this animal world around thee, which thou illumest with the light of the sun. thou, Indra, art the one lord of cattle, thence may we possess wealth bestowed by thee

7 You two, Brihaspati and Indra, are lords of both celestial and terrestrial treasure. grant riches to the worshipper who praises you. and do you (gods) ever cherish us with blessings

SUKTA X. (XCIX.)

THE deities of the fourth, fifth, and sixth verses are Indra and Vishnu, the latter alone is the deity of the rest. *Rishi* and metre as before

EXPANDING with a body beyond all measure, Vishnu, men comprehend not thy magnitude. we know these thy two worlds (computing) from the earth,¹ but thou, divine Vishnu, art cognisant of the highest

2. No being that is or that has been born, divine Vishnu, has attained the utmost limit of thy magnitude, by which thou hast upheld the vast and beautiful heaven, and sustained the eastern horizon of the earth²

3 Heaven and earth, abounding with food, abounding with cattle, yielding abundant fodder, you are disposed to be liberal to the man who praises you).³ thou, Vishnu, hast upheld these two, heaven

1 That is, the earth and the firmament, which are visible

2 Part put for the whole, the entire earth Vishnu's upholding the three worlds has been mentioned more than once.

3 Manushe stuvate, the Yajush, V. 16, reads manave, with a similar purport yajamánāya, to the instructor of the rite

and earth, and hast secured the earth around with mountains.¹

4. You two, Indra and Vishnu, have made the spacious world for the sake of sacrifice, generating the sun, the dawn, Agni : you leaders (of rites) have baffled the devices of the slave Vrishasipra in the conflicts of hosts.

5. Indra and Vishnu, you have demolished the ninety-nine strong cities of Sambara : you have slain at once, without resistance, the hundred thousand heroes of the *Asura* Varchin.

6. This ample laudation is magnifying you two, who are mighty, wide-striding, endowed with strength : to you two, Vishnu and Indra, I offer praise at sacrifices : grant us food (won) in battles.

7. I offer, Vishnu, the oblation placed before thee with exclamation *Vashat* : be pleased, Sipivishta, with my offering : may my laudatory hymns magnify thee : and do you (gods) ever cherish us with blessings.

SUKTA XI. (C.)

THE deity is Vishnu : the *Rishi* and metre as before.

THE mortal desirous of wealth quickly obtains it who presents (offerings) to the widely renowned Vishnu, who worships him with entirely devoted mind,² who adores so great a benefactor of mankind.

¹ *Dādhārtha* prithivīm mayukhāḥ ; the last is explained *purvataḥ*, by mountains : Mahidhara says by his incarnations displaying his glory, *tejorupair avatārāḥ*.

² *Sāyana* says, with united praise, *Sahānchātā stotrenā*.

2 Vishnu, granter of desires,¹ shew to us that favourable disposition which is benevolent to all, unmixed (with exception) so that there may be to us the attainment of easily-acquired, ample, speed-comprising all delighting riches

3 This deity, by his great power, traversed with three (steps) the many lustrous earth,² may Vishnu, the most powerful of the powerful, rule over us, for illustrious is the name of the mighty one

4 This Vishnu traversed the earth for a dwelling which he was desirous of giving to his eulogist,³ firm are the people who are his praises, he who is the engenderer of good⁴ has made a spacious dwelling (for his worshippers)

5 Resplendent Vishnu, I, the master of the offering, knowing the objects that are to be known glorify to day thy name.⁵ I, who am feeble praise thee who art powerful, dwelling in a remote region of this world

1 Evayāvan from eva obtainable, desires, yāvan, who enables to obtain

2 Earth Prithivī, according to the comment, is put for Prithivyādin or the three worlds

3 Manushe dasasyan, according to the scholiast we are to understand by the first stuvate devaganāya to the company of gods praising him—Vishnu having taken the three worlds from the Asuras to give to them

4 Rather, to whom belong fortunate births

5 The Sāma Veda II, 976 [II 8 L 4 2] has a slightly different reading, pra tat te adya haviyam aryah sansāmi I, the lord, offer thee to day an oblation instead of nāmāryah sansāmi I the lord, praise thy name The application of arya is rather equivocal; Sāyana explains it swami stutinām haviṣham va the master of the praises or of the oblations, which may mean Vishnu or more probably the yajamāna

6 What is to be proclaimed, Vishnu, of thee, when thou sayest, I am *Sipivishta*? Conceal not from us thy real form, although thou hast engaged under a different form in battle ¹

7 I offer, Vishnu, the oblation placed before thee with the exclamation *Vashat*, be pleased, *Sipivishta*, with my offering may my laudatory hymns magnify thee, and do you (gods) ever cherish us with blessings

1 Vishnu is said to have aided Vasishtha in battle, under an assumed form and when questioned to have said I am *Sipivishta*, a word to which two senses may be attached one unobjectionable the other objectionable. In the preceding verse, and in verse 7 of the Sukta the word is explained, penetrated or clothed with rays of light, *rasmibhir divishta* the radiant, the splendid: in common use it means a man naturally without prepuce, in which sense it may be here interpreted, as implying comparison, in like manner as a man is so denuded so is Vishnu, according to his own declaration covered by radiance—*tejasā anāchēnaditah*, but this a refinement, and it is probably to be understood as usual the expression is curious

SEVENTH ADHYAYA.

MANDALA VII (*Continued*).

ANUVAKA VI (*Continued*).

SUKTA XII (CI)

THE Deity is Parjanya, the *Rishi* Vasishtha or Kumāra, the son of Agni the metre is *Trishtubh*.

RECITE the three sacred texts,¹ preceded by light,² which milk the water-yielding udder,³ for he, the showerer,⁴ (thereby) becoming quickly manifest, loudly roars, engendering the (lightning) infant, the embryo of the plants

2 May he who is the augments of plants, the increaser of the waters, who rules divine over the whole earth, bestow upon us a three storied dwelling⁴ and felicity may he grant us the desired light (of the sun) at the three (bright) seasons⁵

3 One form of Parjanya is like a barren cow, the other produces offspring, he takes whichever form he

1 The texts, it is said of the three Vedas, preceded by Om.

2 The cloud

3 Parjanya pleased with the hymns and in consequence send ing rain [For the "lightning embryo

4 Tridhātu Saranam explained Tribhumikam griham, a house with three earths either chambers or floors

5 The rays of the sun are said to be most powerful at dawn in the spring at noon in the hot season, and in the afternoon in autumn

pleases :¹ the mother receives the milk from the² father, thence the father, thence the son is nourished.³

4. In whom all beings exist; the three worlds abide : from whom the waters flow in three⁴ directions (east, west, and south) : the three water-shedding masses of clouds (east, west, and north,) pour the waters round the mighty (Parjanya).

5. This praise is addressed to the self-irradiating Parjanya : may it be placed in his heart ; may he be gratified by it ; may the joy-diffusing rains be ours ; may the plants cherished by the deity be fruitful.

6. May⁵ he, the bull, be the impregnator of the perpetual plants, for in him is the vitality⁶ of both the fixed and moveable (world) : may the rain sent by him preserve me for hundred years : and do you (gods) ever cherish us with blessings.

SUKTA XIII. (CII).

DEITY and Rishi as before ; the metre is *Gāyatri*. the hymn constitutes a *Trīcha*.

SING aloud to the son of heaven, Parjanya, the sender of rain : may he be pleased (to grant) us food.

1 The firmament withholds or sends down rain at will.

2 The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering, libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures.

3 *Tasmīn-ātmā* : the scholiast interprets the latter *deha*, body ; probably for bodily existence, the life of the vegetable world depending upon the rain, and that of animals upon corn and the rest.

4 *Sāyana* makes the sentence indicative, "he is," &c. ; and instead of "for" he has "hence," *atah*.

2 He who is the cause of the impregnation of plants, cows, of mares, of women

3 Offer verily to him by the mouth (of the god Agni,) the most savoury oblation, so that he may yield us unfailingly food

SUKTA XIV (CIII).

THE deities are frogs : the *Rishi* is Vasishtha, the metre *Trishtubh*, except in the first verse, in which it is *Anushtubh*

THE frogs,¹ like Brahmans observant of their vows practising penance² throughout the year, utter aloud praises agreeable to Pa janya

2 When the waters of the sky fall upon (the troop of frogs) sleeping in the (exhausted) lake like a dry water skin, then rises together the croaking of the frogs, like the bellowing of cows when joined by their calves

3 When the rainy season has arrived, and (Parjanya) has sent the rain upon them, thirsty and longing (for its coming), then one frog meets another croaking (his congratulations) as a child (calls to, its father with inarticulate ejaculations.⁴

4 One of these two congratulates the other as they are both delighting in the forthcoming of rain

1 This hymn has been translated by Professor Muller, in *the Ancient Sanskrit Lit* p 494

2 Vasishtha, it is said having praised Parjanya in order to procure rain, observing the frogs to be delighted by his praises addressed them in this hymn

3 Literally, "lying still" which Sâyana explains as "performing penance for rain"

4 Akkhaḥkṣṭya, making the imitative sound akkhaḥkṣṭya.

the speckled frog, leaping up repeatedly when moistened (by the shower), joins greetings with the green one

5 When one of you imitates the croaking of another as a learner (imitates) his teacher, when, loud crying, you converse (leaping) upon the waters, then the entire body is as it were developed ¹

6 One frog has the bellowing of a cow, another the bleating of a goat, one of them is speckled, one is green designated by a common appellation, they are of various colours, and, croaking, shew themselves in numerous places

7 Like Brahmans at the *Soma* libation, at the *Atirâtra* sacrifice, you are now croaking around the replenished lake (throughout the night,² for on that day of the year you frogs are everywhere about, when it is the day of the setting in of the rains

8 They utter a loud cry, like Brahmans when bearing the *Soma* libation, and reciting the perennial prayer ³ like ministrant priests with the *gharma* offer-

¹ During the dry weather, says the scholiast, the frogs shrink like a lump of clay in the rains they expand to their full size

² *Ratrau sabdam kurvânâh* is added by the commentator, apparently to make the comparison more appropriate, the *Atirâtra* rite being according to him, a nocturnal ceremony, when the priests recite the hymns at night *ratrim atitya vartate ityati-râtrah, yathâtîratrâkhye somayâge Brâhmanâ râtrau stutasastrâni paryâyena sansanti* [For the sastras used at the *Atirâtra*, see Haug's translation of *Atareya Brâhm* p 264]

³ Rather "the year long prayer" Sayana makes it refer to *Gavâm ayanam*, a sacrificial session which commences and ends with the *atirâtra* and lasts a whole year.

ing, they hid (in the hot weather) perspiring¹ (in their holes), but now some of them appear-

9. These leaders of rites observe the institutes of the gods, and disregard not the (appropriate) season of the twelvemonth, as the year revolves, and the rains return, then, scorched and heated, they obtain freedom (from their hiding-places.)

10. May the cow-toned, the goat-toned, the speckled, the green (frog, severally) grant us riches! May the frogs in the fertilizing² (season of the rain), bestowing upon us hundreds of cows, prolong (our) lives!

SUKTA XV. (CIV.)

THE deities of most of the verses are Indra and Soma, sometimes singly, sometimes together; the deities of the 11th verse are the Devas; those of the 17th and 18th respectively the Soma stones and the winds, and that of the 10th and 14th is Agni: of the first half of the 13rd verse the deity is the personified prayer; of the second half, the earth and firmament. Vasishtha is the *Rishi*. The metre varies between *Jagati* and *Trishtubh*, that of the last stanza is *Anushtubh*.

INDRA and Soma, afflict, destroy the *Rākshasas*; showerers (of benefits) cast down those who delight in darkness; put to flight the stupid (spirits); consume, slay, drive away, utterly exterminate the cannibals

¹ Adhwaryavo gharminah sishwīdanāḥ: the last may apply to the adhwaryus as well as the frogs: there is a quibble upon the word gharminah, having or bearing the vessel, or performing the rite so termed (see vol. iii p. 181), or suffering from gharma, heat, or the hot season. [For the pravārya ceremony and the gharma, see Haug's *Ait. Brāhm.* trans p. 42.]

² Sahasrasāve is explained as the generator of thousands of plants, grains and the like.

2 Indra and Soma, fall upon the destructive (*Rakshasa*) and the performer of unprofitable acts,¹ so that, consumed (by your wrath), he may perish like the offering cast into the fire retain implacable hatred to the hater of Brahmans,² the cannibal, the hideous,³ the vile⁴ (*Rakshāsas*)

3 Indra and Soma, chastise [the malignant (*Rakshāsas*), having plunged them in surrounding and inextricable⁵ darkness, so that not one of them may again issue from it so may your wrathful might be triumphant over them

4 Indra and Soma, display from heaven your fatal (weapon), the extirpator from earth of the malignant (*Rakshāsas*) put forth from the clouds the consuming (thunderbolt), wherewith you slay the increasing *Rakshas* race

5 Indra and Soma, scatter around (your weapons) from the sky, pierce their sides with fiery scorching⁶ adamant (weapons), so that they may depart without a sound

1 Or as the same word *aghasamsa*, is rendered in v 4, the malignant

2 *Bramadwishe* is explained by Sāyana, *brāhmanebhye 'smabhyam dweshtre*

3 *Ghorachakshase* may also mean "rude in speech"

4 *Kimidine* is an unusual and rather unintelligible term the comment explains it *Kimidānim* its charate, to one who goes saying, What now? that is *Pisunāya*, a spy, an informer, or cruel vile

5 Perhaps rather bottomless *Alambina rahita*. Compare Milton's description of Satan falling in chaos

6 The text after "scorching" adds another epithet, *ajarebhūh*, ageless undecaying

6 May this praise invest you, Indra and Soma, who are mighty, on every side, as a girth (encompasses a horse,—that praise which I offer to you both with pure devotion do you, like two kings, accept this my homage

7 Come with rapid steeds slay the oppressive mischievous *Rākshasas* let there be no happiness, Indra and Soma to the malignant, who harasses us with his oppression

8 May he who with false calumnies maligns me behaving with a pure heart may such a speaker of falsehood, Indra, cease to be, like water held in the hand

9 May *Soma* give to the serpent, or toss upon the lap of Nirriti those who with designing (accusations) persecute me a speaker of sincerity, and those who by spiteful (calumnies) vilify all that is good in me ¹

10 May he, Agni, who strives to destroy the essence of our food, of our horses of our cattle, of our bodies—the adversary, the thief the robber—go to destruction, and be deprived both of person and of progeny

11 May he be deprived of bodily (existence) and of posterity,² may he be cast down below all the three worlds, may his reputation, Gods, be blighted who seeks our destruction by day or by night

¹ Rather, 'those who with violence vilify me, acting up rightly

² Literally, "may he exist after his body and progeny," i.e., continue severed from them

12. To the understanding man¹ there is perfect discrimination, the words of truth and falsehood are mutually at variance,² of these two, Soma verily cherishes that which is true and right: he destroys the false.

13. Soma instigates not the wicked; he instigates not the strong man dealing in falsehood: he destroys the *Rākshasas*, he destroys the speaker of untruth; and both remain in the bondage of Indra.

14. If I am one following false gods, if I approach the gods in vain, then Agni (punish me). If (we be not such, then) why, Játavedas, art thou angry with us? let the utterers of falsehood incur thy chastisement.

15. May I this day die if I am a spirit or ill, or if I have ever injured the life of any man: mayest thou be deprived (*Rākshasas*) of thy ten sons, who hast falsely called me by such an appellation.

16. May Indra slay with his mighty weapon him who calls me the *Yátudhāna*, which I am not,—the *Rākshasa*, who says (of himself,) I am pure: may he, the vilest of all beings, perish.

17. May the cruel female fiend who, throwing off the concealment of her person, wanders about at night

¹ The preceding verses are considered to be a malediction upon the *Rākshasas* by the Rishi. To account for the change of tone, Sāyana gives an unusual version of the legend told in the *Mahābhārata* of King Kalmāshapāda being transformed to a *Rākshasa*, and devouring the 100 sons of Vasishtha: here it is said that a *Rākshasi*, having devoured the Rishi's sons, assumed his shape, and said to him, "I am Vasishtha, thou art the *Rākshasa*;" to which Vasishth replied by repeating this verse, declaratory of his discriminating between truth and falsehood.

² Literally, "to the understanding man truth and falsehood are easily discriminated, their words are mutually at variance."

like an owl, fall headlong down into the unbounded caverns may the stones that grind the *Soma* destroy the *Rakshasas* by their noise

18 Stay, Maruts, amongst the people, desirous¹ (of protecting them), seize the *Rakshasas*, grind them to pieces whether they fly about like birds by night, or whether they have offered obstruction to the sacred sacrifice.

19 Hurl, Indra, thy thunderbolt from heaven; sanctify, Maghavan, (the worshipper) sharpened by the *Soma* beverage slay with the thunderbolt the *Rakshasas*, on the east, on the west, on the south, on the north

20 They advance, accompanied by dogs desirous to destroy him, they assail the indomitable Indra Sakra whets his thunderbolt for the miscreants, quickly let him hurl the bolt upon the fiends

21 Indra has ever been the discomfiter of the evil spirits coming to obstruct (the rites of) the offerers of oblations Sakra advances, crushing the present *Rakshasas* as a hatchet cuts down (the trees of) a forest, (a mallet -mashes) the earthen vessels.

22. Destroy the evil spirit, whether in the form of an owl, or of an owlet, of a dog, or of a duck,² of a hawk, or of a vulture, slay the *Rakshasas*, Indra, (with the thunderbolt) as with a stone

23 Let not the *Rakshasas* do us harm let the dawn drive away the pairs of evil spirits, exclaiming, "What now is this?"³ May the earth protect us from terrestrial, the firmament protect us from celestial wickedness

1 Rather, "by pleased (to destroy the *Rákshasas* ."

2 Literally, "a ruddy goose *chakravaka*

3 *himidini* See note p 205

24. Slay, Indra, the *Yatudhana*,¹ whether in the form of a man, or of a woman doing mischief by her deceptions: may those who sport in murder perish decapitated; let them not hold the rising sun.

25. Soma, do thou and Indra severally watch (the *Rakshasas*), be wary, be vigilant; hurl the thunderbolt at the malignant *Rakshasas*.

MANDALA VIII.

ANUVA'KA I.

ASHTAKA V —(*Continued*.)

ADHYAYA VII.—(*Continued*).

SUKTA I (1)

THE deity is Indra, except in the thirtieth and three following verses, in which the donation of A'sanga Rāja is the *devatā*, and the last, where it is the Rāja

The *Rishis* are two, Medhātithi and Medhyātithi, of the race, of Kanwa, with some exceptions, thus, of the two first verses, the *Rishi* is Ghauria, the son of Ghora, who became the son, of his own brother Kanwa and was called Kānwa Pragātha. The *Rishi* of the thirtieth and three following stanzas is A'sanga, the son of Playoga, who, having been changed to a woman by the imprecation of the gods, recovered his manhood by repentance and the favour of Medhātithi to whom, he gave, on that account, abundant wealth, and whom he addresses in praise of his donation. In the thirty fourth, stanza *Sasvatī* congratulates her husband, and is therefore the *Rishi*. The metre of the two last stanzas is *Trishtubh*, of the second and fourth *Satobṛshati*, of the rest *Bṛshati*.

REFRAIN, friends, no other praise, be not hurtful (to yourselves) praise together Indra, the showerer (of, the gift) when the *Soma* is effused, repeatedly utter praise (to him),

2 A bull resting (upon his forest, undecaying, like an ox the overcomer of (hostile) men, the hater (of, adversaries), the venerable, the displayer of both (enmity

and favour)¹ the munificent, the distributor of both (celestial and terrestrial riches)²

3 Although these people worship thee, Indra, in many ways to (secure) thy protection, (yet) may this our prayer be throughout all days thy magnification 3

4 The sages (thy worshippers), Māghavan, the overcomers (of foes) the terrifiers of (hostile) people, pass over various (calamities by the aid) come nigh and bring many sorts of food, and available for our preservation

5 Wielder of the thunderbolt, I would not sell thee for a large price, not for a thousand, nor for ten thousand, nor, opulent bearer of the thunderbolt, for a hundred³

6 Thou art more precious, Indra, than my father, or than my brother, who is not affectionate thou, giver of dwellings, art equal to my mother, for you both render me distinguished on account of celebrity and riches

1 The text has only ubhayamkaram which the commentator explains vigrahānugrahayoh kartāram,

2 Ubhayavinam The scholiast is rather puzzled how to interpret the duality here intimated—whether it means as in the text or having the faculty of protecting both fixed and moveable things or being honoured by both those who recite his praises and those who offer oblations The epithets are in the accusative, being governed by the verb stots, “praise” in the first verse Cf Sama Veda II 711 [II 6 1 5 2] Benfey renders it, ‘Den schleudernden, wie einen Buffel sturmenden, wie einen stier mensch siegenden, den zornigen, siegenden zwiefach handelnden, den hehrsten zwiebegabeten’—it seems to me very barbarously, and not very intelligibly

3 Satāya here signifies infinite, according to the comment. In the Sama Veda I 291 [I 3 2 5 9], we have na parādīyaso instead of na parādīyām

7 Whither hast thou gone?¹ where, indeed, art thou now? Verily thy mind (wanders) amongst many (worshippers) martial valorous Purandara, come hither the chaunters are singing (thy praise)

8 Raise the sacred chaunt to him who is the destroyer of the cities (of the foes) of his worshipper, (induced) by which may the thunderer come to sit down at the sacrifice of the sons of Kanwa and destroy the cities (of their enemies)

9 Come quickly with those thy horses which are vigorous and fleet, and which are traversers of tens, or hundreds or thousands (of leagues)²

10 Invoke to day the all sufficient Indra, as the milch cow yielding abundant milk of excellent motion,³ and easy to be milked or as another (form), the vast-dropping, desirable (rain)⁴

11 When Surya harassed Etasa Satakratu conveyed (to his aid) Kutsa, the son of Arjuni, with his two prancing horses (swift) as the wind and stealthily approached the irresistible Gandharva⁵

1 Sama Veda I 271 [1 3 2 3 9]

2 Or rather which are traversers of ten leagues and are numbered by hundreds and by thousands

3 Gâyatra vepasam is explained prasasya vegam, 'of excellent speed, or it might have been thought to be a metaphor, having the form or beauty of the Gâyatri being the Gâyatri personified

4 Anyam isham urudhâram is rather doubtful the comment explains it uktavilakshanâm bahudakadhâram eshaniyâm vrishtim, this is followed by Alankritam which being masculine can refer only to Indra the doer of enough all sufficient Cf. Sama Veda I 295 [1 4 1 1 3] [Anyam may mean "unparalleled adrishtapurvam as in hymn 27 of this mandala]

5 A name of the sun

12 He who without healing materials before the flow of blood from the necks¹ was the effector of the re-union, the opulent Maghavan, again makes whole the dissevered (parts)

13 May we never be like the abject, Indra, through thy favour, nor suffer affliction may we never be like branchless trees, for, thunderer, unconsumable (by foes) we glorify thee

14 Neither rash nor irate, we verily glorify thee, slayer of Vritra, may we propitiate thee, hero, for once (at least) by our praise with great (sacrificial wealth

15 If he hear our praise, then may our libations, flowing through the filter,² dropping quickly, and diluted with consecrated water,³ exhilarate Indra

16 Come quickly to-day to the⁴ collected laudation⁵ of thy devoted friend may the subsidiary⁶ praise of wealthy (worshippers) reach thee, but now I wish (to offer) thy complete eulogium

17. Extract the *Soma* juice with the bruising stones

1 To what this alludes is not explained but possibly it intends to describe the restoration of Etasa, wounded in his conflict with the sun. The verse occurs in *Sāma Veda* I 243 [L. 3 2 1 2] The translations of Langlois, Benfey, and Stevenson are very curious

2 The text adds an epithet of the filtering-cloth *tiras*, i e., placed slantingly. A *savah* may mean quickly intoxicating

3 *Tugryāvriddhā* is explained *vasatīvarīyekaḥḥanākhyābhir adbhīr vardhamānāḥ* increasing with the waters termed *vasatīvarī* and *ekaḥḥanā*, water collected and kept apart for the ceremonials [Cf. *Āt. Brāhm.* II 20]

4 I e., The laudation made by him together with many of her priests

5 *Śyana* does not recognise this contrast between the two praises as he explains *upastutī* by *stotram*

wash it with the consecrated waters; (for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, hulk forth (the water) for the rivers

18 . Whether come from the earth or the firmament, or the vast luminous (heaven), be magnified by this my diffusive praise, satisfy, Satakratu,¹ (my) people

19 Pour out to Indra the most exhilarating, the most excellent *Soma*, for Sakra cherishes him who is desirous of food, propitiating him by every pious act

20 May I never² when importuning thee in sacrifices with the effusion of the *Soma* and with praise, excite thee³ like a ferocious lion to wrath who (is there in the world) that does not solicit his lord?

21 It (may Indra drink) with ingorated strength, the strong exhilarating (*Soma*) offered with animating (laudation) for in his delight he gives us (a son) the overcomer of all (foes) the humbler of their pride

22 The divine (Indra), the accomplisher of all aims, the glorified by his foes,⁴ gives vast treasures to the mortal who presents offerings at the sacrifice, to him who pours out the libation, who hymns his praise

23 Come hither, Indra, be exhilarated by the wonderful (libatory) affluence, and with thy fellowtopers (the *Maruts*) fill with the *Soma* juices thy vast belly, capacious as a lake

1 The text has Suktatu as a similar name of Indra

2 *Sāma Veda* I. 307 [1 4 1 2 5] but the reading of the first half in Benfey varies and is apparently faulty, instead of mā twā somasya galdyā sadā yāchann aham girā it is ā twā somasya galdyā sadā yāchann aham jyā It is not easy to make sense of this passage especially in connection with that follows

3 Bhurnim is explained by bhāttāram my lord

4 Ati probably means preṭayatri, one who utters a hymn

24 May¹ thy thousand, thy hundred steeds, Indra, yoked to thy golden chariot, harnessed by prayer, with flowing manes, bring thee to drink the *Soma* libation

25 May thy two peacock tailed, white backed horses, yoked to thy golden chariot, bring thee to drink of the sweet praiseworthy libation

26 Drink thou, who art worthy to be glorified, of this consecrated and juicy libation, like the first drinker² (*Vāyu*). this excellent effusion issues for thine exhilaration

27. May he who alone overcomes (enemies) through (the power of) religious³ observances, who by pious acts is rendered mighty and fierce, who is handsome-chinned, approach may he never be remote, may he come to our invocation, may he never abandon us

28 Thou hast broken to pieces the moveable city of *Susima* with thy weapons, thou who art light hast followed him; wherefore, Indra, thou art in two ways to be worshipped⁴

29 May my prayers when the sun has risen, those also at noon, those also when evening arrives,⁵ bring thee back, giver of riches (to my sacrifice)

¹ *Sāma Veda*, with the two following verses, II 741--43. [II 6 2.5 1--3]

² According to the scholiast, *purvapīth* means *Vāyu* who, having arrived first in the race drink the *Soma* before the other gods. The allusion is to the principal *graha* libation called *Aindraśvara*, which Indra and *Vāyu* share together. [For the legend, see *Āitareya Brāhmaṇa* II 25]

30 Praise (me), praise (me), Medhyátithi, for amongst the wealthy we are the most liberal donors of wealth to thee (praise me as one) who outstrips a horse in speed, follows the right path, and bears the best arms

31. When with faith I harness the docile horses, in the car, (praise me),² for the descendant of Yadu, possessed of cattle,³ know how to distribute desirable riches

32 (Praise me, saying,) "He who has presented riches to me with a golden purse may this rattling chariot⁴ of Asanga carry off all the treasures (of the enemy) "

33 (So praise me, saying) "Asanga, the son of Playoga, has given more than others, Agni, by tens of thousands ten⁴ times the (number of) vigorous and brilliant oxen (given by him) to me, issue forth like the reeds of a lake "

34 Saswati perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment "

1 The scholiast supplies tadānim mām evam stuhī, then verily praise me.

2 The text has Yādvah pasuh, literally the Yādava animal, but pasu, the commentator says, is to be understood as pasumān, having animals; or it may be considered as a derivative of pas for dris, to see, a beholder of subtle objects, sukshmasya drashtā.

3 Sāyana, to save the accent of swanadrathah, which would make it Bahuvrīhi has to resort to a violent ellipsis of ātmā; to avoid this, Wilson has preferred to take it as a karmadhāraya, with an exceptional accent.

4 Sāyana explains dasa as dasa gunita-sahasra sankyākāh

SUKTA II. (II)

THE deity is Indra (except in the last two verses, where the deity is the personified gift); the *Rishis* are Medhatithi of the race of Kanva and Priyamedha of the family of Angiras; the metre of the 28th verse is *Anushtubh*, of the rest *Gâyatri*.

GIVER of dwellings (Indra), drink this effused libation till thy belly is full, we offer it, undaunted (Indra), to thee.

2. Washed by the priests, effused by the stones, purified by the woolen filter, like a horse cleansed in a stream.

3. We have made it sweet for thee as the barley-cake, mixing it with milk, and therefore, Indra, (I invoke) thee to this social rite.

4. Indra verily is the chief drinker¹ of the *Soma* among gods and men, the drinker of the effused libation the acceptor of all kinds of offerings.

5. (We praise him) a universal kind-hearted (friend), whom the pure *Soma*, the mixture (of it) made with difficulty, or other satisfying (offerings) do not displease.

6. Whom others pursue with offerings of milk and curds as hunters chase a deer (with nets and snares), and harass with (inappropriate) praises.

7. May the three libations be effused for the divine Indra in his own dwelling, (for he is) the drinker of the effused juice.

8. Three purifying vessels drop (the *Soma*), three ladders are well filled (for the libation), the whole is furnished for the common sacrifice²

¹ Ekah somapib, he alone is to be presented, it is said, with the entire libation, the other gods are only sharers of a part, ekadesa-bhisjah.

² The verse alludes to the three daily sacrifices. [The three vessels are the three troughs used in the preparation of the

9 Thou (*Soma*) art pure, distributed in many vessels, mixed at the mid-day sacrifice with milk, and (at the third sacrifice) with curds, the most exhilarating (beverage) of the hero (Indra)

10 These sharp and pure *Soma* libations effused by us for thee solicit thee for admixture.

11. Mix, Indra, the milk and *Soma*, (add) the cakes to this libation I hear that thou art possessed of riches

12 The potations (of *Soma*) contend in thy interior (for thine exhilaration) like the ebriety caused by wine² thy worshippers praise thee (filled full of *Soma*) like the udder (of a cow with milk)³

13 May the eulogist of thee, who art opulent, be opulent, may he even, lord of steeds, surpass one who is wealthy and renowned, like thee⁴

14 (Indra), the enemy of the unbeliever, appre-

Soma libations, the *dronakalasa*, the *putabhrit*, and the *A'dhavanīya* The three ladies are the three sets of cups, *chamasāh*, used in the three libations]

1 *Durmadāso na suryāṃ* like bad intoxications, wine being drunk The preparation of fermented liquors was therefore familiar to the Hindus, and probably amongst them was wine, the north west of the Punjab, no doubt their earliest site, being the country of the grape, but according to comment on Manu, an inferior sort of spirit.

2 *U'dhar na nagnā jarante* "The praisers praise like an udder" is the literal rendering according to the scholiast, but *nagna* usually means naked, here it is said to import *stotra*, a praiser, one who does not neglect or abandon the verses of the Veda, *chāhandānsi na jāhātī*

3 *Sama Veda* II. 1154 [II. 9 : 15. 1]

Sāvana renders this last clause "the praiser of any one wealthy and renowned like thee would assuredly prosper, (much more, then, of thee)."

hends whatever prayer is being repeated, whatever chaunt is being chanted ¹

15 Consign us not, Indra, to the slayer,,not to an overpowering foe, doer of great deeds, enable us by thy acts (to conquer) ²

16 Friends devoted, Indra, to thee we the descendants of Kanna having thy praise for our object, glorify thee with prayers ³

17 (Engaged) thunderer, in thy most recent (worship) I utter no other praise than that of thee, the doer of great deeds, I repeat only thy glorification ⁴

18 The gods love the man who offers libations, they desire not to (let him) sleep, thence they, unslothful, obtain the inebriating *Soma*

19 Come to us quickly with excellent viands, be not bashful like the ardent husband of a new bride.

20 Let not Indra, the insuperable delay (coming to us) to day until the evening, like an unlucky son in law ⁵

21 We know the munificent generosity of the hero (Indra) of the purposes of him who is manifest, in the three worlds (we are aware)

22 Pour out the libation to him who is associated

¹ *Sāma Veda* II 1155 but the reading of the printed text of Benley varies. Our-text has *agor arir ā chiketa* the enemy h m who does not praise *astotus asatruḥ Indraḥ*—the *Sāman* has *nigō rayir ā chiketa* translated *welch Lied den Bös auch immer spricht der Schatz besicht's nimmermehr*

² *Sāma Veda* II 1156 [II 9 1 15 3]

³ *Sāma Veda* I. 157 II. 69 [I 2 2 2 II 1 2 3 1]

⁴ This and the next occur in the *Sāma Veda* II 70 71 [II 1 2 3 2 3]

⁵ Who being repeatedly summoned, delays his appearance - and evening is the whole of a day - II 1155

with the Kanwa (race) we know not any one more celebrated than the very powerful bestower of numerous protections

23 Offer, worshipper, the libation in the first place¹ to the hero, the powerful Indra, the benefactor of man : may he drink (of it),—

24 He who most cognizant of (the merit) of those who give him no annoyance, bestows upon his adorers and praisers food with horses and cattle

25 Hasten, offerers of the libation, (to present) the glorious *Soma* to the valiant, the hero (Indra), for (his) exhilaration

26 May the drinker of the *Soma* libation, the slayer of Vritra, approach, let him not be far from us ; let the granter of many protections keep in check (our enemies)

27 May the delightful steeds who are harnessed by prayer bring hither (our) friend (Indra), magnified by praises, deserving of laudation²

28 Handsome chinned (Indra),³ the honoured of sages, the doer of great deeds, come, for well flavoured are the *Soma* juices, come, for the libations are ready mixed this (thy worshipper) now (invites thee) to be present at this social exhilarating rite³

29 They who praising thee magnify thee, Indra, the institutor of rites, and those (hymns which glorify) thee have (for their object) great riches and strength

¹ Alluding to the *Āndravāyava* grāha see *supra* p. 216

² Cf. *Sāma Veda* II 8 2 1 2

³ *Na ayam achcha sadhamādam* "now this (worshipper) in presence (invites) thee to be exhilarated with us), is the explanation of the scholiast.

30 Upborne by hymns those thy praises and those prayers which are addressed to thee, all combined, sustain thine energies

31 Verily this accomplisher of many acts, the chief (among the gods) the wielder of the thunderbolt, he who has ever been unconquered, gives food (to his votaries)

32 Indra, the slayer of Vritra with his right hand, the invoked of many in many (places), the mighty by mighty deeds,—

33 He upon whom all men depend, (in whom) overwhelming energies (abide), he verily is the delighter of the opulent (worshipper)

34 This Indra has made all these (beings),¹ who is thence exceedingly renowned, he is the donor of food to opulent worshippers

35 He whom, adoring and desirous of cattle,² the protector (Indra) depends against an ignorant (foe), becomes a prince, the possessor of wealth

36 Liberal, wise, (born by his own) steeds³ a hero, the slayer of Vritra, (aided) by the Maruts, truthful, he is the protector of the performer of holy rites

37 Worship, Priyamedha, with mind intent upon

¹ Etāni viśvāni cakāra, he has made all these, according to comment either bhutajātāni all beings, or he has performed all these exploits—the death of Vritra, and the like

² Ratham gavyantam, ratham is explained ramhanam, from rahi, to go. It cannot have its usual sense, a car, as it is the epithet of him who becomes the lord, the bearer of riches ino vasu sa hi volhā.

³ Or rather, "wise, attaining his object by his steeds"

him, that Indra, who is truthful when exultate d by the *Soma* potations ¹

38 Sing, Kanwas, the mighty (Indra), of widely-sung renown, the protector of the good, the desirous of (sacrificial) food, present in many places

39 He who, a friend (to his worshippers), the doer of great deeds, tracing the cattle by their foot marks, being without (other means of detection)², restored them to those leaders (of rites) who willingly put their trust in him.

40 Thou, thunderer, approaching in the form of a rain,³ hast come to⁴ Medhâtithi, of the race of Kanwa, thus propitiating thee.

41 Liberal Vibhindu, thou hast given to me four times ten thousand, and afterwards eight thousand

42 I glorify those two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me) ⁵

1 Somaih satyamadvâ in vino veritas conveys a similar notion, but truth or truthful, as applied to a deity in the Veda, means one who keeps faith with his worshippers, who grants their prayers, so Indra, in his cups is especially bountiful to those who praise him

2 Or rather, "tracing them, though without their footsteps (to guide him)

3 Cf vol : p 135, and Shadvinsa Brâhmana : 1 [The legend is also found in the Bâshkala Upanishad, as given in Anquetil du Perron's translation Dr Weber compares the Greek legend of Ganymede].

4 Or rather, 'didst carry off' ayah : e, agamayah

5 The text has tye payovridhâ mâkî ranasya naptiâ janitwanâya mâmahe There is no substantive, the scholiast supplies dyâvâpruthivyau because, he says, they being pleased such a gift is obtained tayoh prasannayor eveda² danam labhyate Tho

SUKTA III (III)

THE deity is Indra, except in the last four verses in which the donation of Pākasthamaṇ *Pājd* the son of Kurayāna being commemorated is considered the *Devata*. The *Rishi* is Medhyātithi, the metre of the odd verses is *Brishati* of the even *Sato brishati*, except in the twenty first in which it is *Anushtubh*, and the twenty second and twenty third, in which it is *Gāyatri*. The twenty fourth is *Brishati*.

DRINK ¹ Indra, of our sapid libation mixed with milk, and be satisfied regard thyself as our kinsman, to be exhilarated along with us for our welfare ² may thy (good) intentions protect us ³

2 May⁴ we be offerers of oblations (to enjoy) thy favour, harm us not for the sake of the enemy protect us with thy wondrous solicited (protections), maintain us ever in felicity

3 (Indra) abounding in wealth, may these my praises magnify thee, the brilliant pure sages glorify thee with hymns ⁵

attributives are also in the fem dual two of them are unusual; māki is explained by nirmītrīyau 'makers creators' and naptā by anugrahasile, inclined to be favourable, ranasya of or to the stotri

¹ Sāma Veda I 239 II 771 [I 3 1 5 7 II 6 2 16 1]

² Or rather As our kinsman to be exhilarated along with us thing for our welfare

³ This verse is used as a Pragātha as also are 2—10 of this hymn From the number of Pragāthas which this mandala supplies it is sometimes called the mandala of the Pragāthas

⁴ Sāma Veda II 772 [II 6 2 16 2]

⁵ *Ibid* I 250 II 957 [I 3 2 1 8 II 7 3 18 1] Yajur Veda 33 81 Mahādhara considers the Sukta to be addressed to Aditi; the epithet āvalavarna he renders with Sājana, agnisamanatejaska radiant as Agni

4 Invigorated¹ by (the praises of) a thousand *Rishis*, this (Indra) is as vast as the ocean the true mightiness and strength of him are glorified at sacrifices, and in the realm of the devout

5 We invoke Indra for the worship of the gods, and when the sacrifice is proceeding, adoring him, we call upon Indra at the close of the rite,² we invoke him for the acquirement of wealth

6 Indra by the might of his strength, has spread out the heaven and earth Indra has lighted up the sun³ in Indra are all beings aggregated, the distilling drops of the *Soma* flow to Indra

7 Men glorify thee Indra with hymns that thou mayest drink the first (of the gods) the associated *Ribhus* unite in thy praise, the *Rudras* glorify the ancient (Indra)

8 Indra⁴ augments the energy and the strength of this (his worshipper), when the exhilaration of the *Soma* juice is diffused through his body, men celebrate in due order his might to day as they did of old

1 *Sāma Veda* II 928 [II 7 3 18 2] *Yajur Veda* 33 83

2 *Samike sampurne yāge* or it may mean *sangrāme* in war
Sāma Veda I 249 II 937 [I 3 2 1 7 II 7 3 8 1]

3 According to the scholiast Indra rescued the sun from the grasp of *Swarbhānu* extricates him from eclipse *Sāma Veda* II 938 [II 7 3 8 2]

4 *Sāma Veda* II 924 [II 7 3 1 2] *Yajur Veda* 33 97 *Mahidhara* agrees with *Sayana* in referring the increase of vigour to the *Yajamāna*, यजमानस्य यज्यमं वर्धयति He is more explicit in applying the incitement to Indra, *Somapānena matta Indro yajamanasya balam vardhayatityarthah* The term *vishnavi* he agrees in considering an epithet of *māde*, सारि व्यपके diffused through the body, or, he says, it may be an equivalent of *yajna* at sacrifice

9 I solicit thee, Indra, for such vigour and for such food as may be hoped for in priority (to others), wherewith thou hast granted to Bhrigu the wealth taken from those who had desisted from sacrifices,¹ wherewith thou hast protected Praskanwa

10 Wherewith thou hast sent the great waters to the ocean such as is thy wish-fulfilling strength ² that might of Indra is not easily to be resisted which the earth obeys

11. Grant us, Indra, the wealth accompanied by vigour, which I solicit from thee, give (wealth) first of all to him desirous of gratifying thee presenting (sacrificial) food, give (wealth), thou art of old, to him who glorifies thee

12. Give to this our (worshipper) engaged in celebrating thy sacred rites, Indra, (the wealth), whereby thou hast protected the son of Puru grant to the man (aspiring) to heaven (the wealth wherewith) thou hast preserved, O Indra, Rusama, Syâvaka, and Kripa

13 What living mortal, the prompter of ever rising (praises), may now glorify Indra? None of those heretofore, praising him have attained the greatness of the properties of Indra

14 Who, praising thee as the deity, (ever) hoped to sacrifice to thee? What saint, what sage conveys (his praises to thee?) When, opulent Indra, hast thou

¹ Yena yatibhyo dhano hite yatibhyah is here explained as karmasu uparatebhyo yeshtribhyo janebhyo vikramo dharmasya áhritya, having taken the wealth from men not offering sacrifices or ceasing to perform holy acts [Cf vol III p 250] or it may have its usual sense, and the passage may imply wealth given to Bhrigu for the benefit of the sages the Angirases

² Or, "That thy strength wherewith &c, is wish fulfilling"

come to the invocation of one pouring out libations of one repeating (thy) praise ?

15 These most sweet songs, these hymns of praise ascend (to thee), like triumphant chariots laden with wealth, charged with unfailing protections, intended to procure food ¹

16 The Bhṛigus like the Kanvas, have verily attained to the all-pervading (Indra), on whom they have meditated, as the sun (pervades the universe by his rays) men of the Priyamedha race, worshipping Indra with praises, glorify him ²

17 Utter destroyer of Vritra, harness thy horses; come down to us fierce Maghavan, with thine attendants³ from afar to drink the *Soma* ⁴

18. These wise celebrators (of holy rites) repeatedly propitiate thee with pious praise for the acceptance of the sacrifice do thou, opulent Indra, who art entitled to praise, hear our invocation like one who listens to what he desires ⁵

19 Thou hast extirpated Vritra with thy mighty weapons thou hast been the destroyer of the deceptive Arbuda and Mṛigaya, thou hast extirpated the cattle from the mountain

20 When thou hadst expelled the mighty Ahi from

¹ Vāṇyanāṃ annam icchhanto rathā iva the epithets are somewhat inapplicable to a car, but they are all plur. masc. and can only agree with rathāḥ Sāma Veda I 251 II 712 [I 3 : 2.9 II 6 : 6 : 1]

² Sāma Veda II 713 [II 6 : 6 : 2]

³ Literally, 'beautiful ones' (rūpyāḥ) : i.e., the Maruts

⁴ *Ibid* I 301 [I 4 : 1 : 9]

⁵ Veno na (from vena, kānta karma), yathā jātābhilāṣaḥ puruṣaḥ kāmayaṣṭayam atkāgryena śrinoti as a man full of desire listens attentively to that which is agreeable.

the firmament, then the fires blazed, the sun shone forth, the ambrosial *Soma* destined for Indra flowed out, and thou, Indra, didst manifest thy manhood

21 Such wealth as Indra and the Maruts have bestowed upon me, such has Pākasthāman, the son of Kurayāna bestowed, of itself the most magnificent of all, like the quick moving (sun in the sky).

22 Pākasthāman has given me a tawny robust beast of burthen the means of acquiring riches

23 Whose burthen ten other bearers (loads) (would be acquired to) convey, such as were the steeds that bore Bhujyu home

24 His father's own son, the giver of dwellings, the sustainer of strength like (invigorating) unguents, I celebrate Pākasthāman, the destroyer (of foes), the despoiler (of enemies) the donor of the tawny (horse).

SUKTA IV (IV.)

INDRA is the deity of the first fourteen verse, Pushan of the fifteenth and three following, and the gr't of the *Rājā* Kurunga of the three last, the *Rikṣā* is Devātūti, of the Kanva family the metro of verse twenty-one is *Pura ushnik*, of the rest *Bṛihati* of the odd, *Satobṛihati* of the even stanzas.

INASMUCH,¹ Indra as thou art invoked by the people in the East, in the West, in the North, in the South, so, excellent Indra, hast thou been incited by men on behalf of the son of Anu, so, overcomer of foes, (hast thou been called upon) on behalf of Turvasa *

¹ *Sāvana*, instead of "inasmuch as" and "so," has 'although' and "still"

² *Sāma Veda* I 279 [1 3. 2 4 7]

2 Inasmuch, Indra, as thou hast been exhilarated in the society of Ruma, Rusama, Syâvaka, and Kripa, so the Kanwas, bearers of oblations, attract thee with their praises,¹ (therefore) come hither

3 As the thirsty *Gaura* hastens to the pool filled with water in the desert, so, Indra), our affinity being acknowledged come quickly, and drink freely with the Kanwas²

4 Opulent Indra, may the *Soma* drops exhilarate thee, that thou mayest bestow wealth on the donor of the libation, for taking it by stealth (when ungiven), thou hast drunk the *Soma* poured out into the ladle, and hast thence sustained pre eminent strength

5 By his strength he has overpowered the strength (of his foes) he has crushed their wrath by his prowess - all hostile armies³ have been arrested like trees (immoveable through fear) mighty Indra by thee

6 He who has made his praise attain, to thee associates himself with a thousand gallant combatants - he who offers oblations with reverence begets a valliant son, the scatterer (of enemies)

7 (Secure) in the friendship of thee who art terrible let us not fear let us not be harassed great and glorious, showerer (of benefits) are thy deeds, as we may behold them in the case of Furvasa, of Yadu

8 The showerer (of benefits) with his left hip covers (the world),⁴ no tearer (of it) angers him⁵ the

1 Sâma Veda II 582 [II 5 1 13 2]

2 *Ibid* I 252 [I 3 2 1 10]

3 Rather * those wishing to fight pritanâyavah

4 Cf. translation vol III p 49 where, for flames, we should rather read hips as the scholiast explains sphigi in both places by kati.

5 Na dâno asya roshati dano avakhandayitâ, or it may mean datâ donor of the oblation

delightful¹ (*Soma* juices) are mixed with the sweet honey of the bee, come quickly hither, hasten, drink

9 He who is thy friend, Indra is verily possessed of horses, of cars of cattle, and is of goodly form he is ever supplied with food comprising riches,² and delighting all, he enters an assembly³

10 Come like a thirsty deer to the watering place, drink at will of the *Soma*, whence daily driving down the clouds, thou sustainest, Maghavan, most vigorous strength

* 11 Quickly, priest, pour forth the *Soma*, for Indra is thirsty, verily he has harnessed his vigorous steeds, the slayer of Vritra has arrived⁴

12 The man who is the donor (of the oblation), he with (the gift of whose) libation thou art satisfied, possesses of himself understanding, this thy appropriate food is ready, come, hasten, drink of it

13 Pour out, priests, the *Soma* libation to Indra in his chariot the stones, placed upon their bases,⁵ are, behold, effusing the *Soma* for the sacrifice of the offerer

14 May his vigorous horses repeatedly traversing the firmament, bring Indra to our rites, may thy steeds,

1 Dhenavah literally milch cows. *Soma* equally agreeable is the explanation of the commentator, dhenuvat prstjanakāh Somāh This and the preceding occur *Sāma Veda* II 9,5 6, II 7 3 17 1 2] [Sāyana says, 'mixed with milk sweet as honey']

2 Rather "wealth associated food, swātrabhājā vasyasā

3 *Sāma Veda* I 277 [1 3 2 4 5].

4 *Ibid* I 303 [1 4 1 2 6]

5 Adhḥ bradhnasya adrayah mulasya upari, upon the root or base, this is said to be a broad stone slab placed upon skin, and called upara

glorious through sacrifice,¹ bring thee down indeed to the (daily) ceremonials

15 We have recourse to the opulent Pushan² for his alliance do thou Sakra the adored of manv, the liberator (from iniquity) enable us to acquire by our intelligence wealth and victory

16 Sharpen us like a razor in the hands of a barber)³ grant us riches liberator (from iniquity) the wealth of cattle easily obtained by us from thee, such wealth as thou bestowest upon the (pious) mortal

17 I desire, Pushan to propitiate thee, I desire, illustrious deity, to glorify thee I desire not (to offer) ungracious praise to any other, (grant riches), bestower of wealth to him who praises, eulogises, and glorifies thee⁴,

18 Illustrious (Pushan), my cattle go forth occasionally to pasture may that wealth (of herds) immortal deity, be permanent, being my protector Pushan, be the granter of felicity, be most bountiful in bestowing food

19 We acknowledge the substantial wealth (of the gift) of a hundred horses, the donation made to us

1 According to Sāyana adhwarasriyah means sacrifice haunting adhwarām sevamānah

2 Pushan may be here a name of Indra

3 Sam nah sisih bhurjor iva kshuram that is nāp tasya bāhvor iva sthitam kshuram iva like a razor placed as it were in the two arms of a barber

4 stushe pajraya sāmne the second is explained prajakāya stotrānam to the deliverer [collector?] of praises or it may be a proper name, that of Kakshivat, see vol pp 305 315 Sāman is rendered stotram, the possessive vat being understood stotratate to a praiser dhanam dehi is required to fill in the ellipse

amongst men at the holy solemnities of the illustrious and auspicious *Raja Kurunga*.

20 I, the *Rishi*, (*Devātithi*), have received subsequently the complete donation, the sixty thousand herds of pure cattle, merited by the devotions of the pious son of *Kanwa*, and by the illustrious *Priyamedhas*.

21. Upon the acceptance of this donation to me, the very trees have exclaimed, (*See these Rishis*) have acquired excellent cows, excellent horses.¹

1 *Gām bhajanta mehanā aswam bhajanta mehanā*, the attributive is explained *manhaniyām*, *prasasyām*, commendable or excellent; or another sense is given, derived from a fanciful etymology, *me iha na*, of me here not, that is, says the scholiast, all the people, with the trees at their head, say, a gift such as this that has now been given was never given to me; *thāsmiṃ rājani tad dānam mama nāsin mama nāsīd iti vriksha pramukhāḥ sarve 'pi janāḥ prochuḥ ityarthah.*

ADHYAYA VIII.

MANDALA VIII (*Continued*).

ANUVAKA I (*Continued*)

SUKTA V (V)

THE deities are the Aswins, except in the latter half of the thirty seventh and the two last verses which celebrate the donation of Kasu the son of Chedi and of which the gift is the *devatā*. The *Rishi* is Brahmātithi of the race of Kanwa, the metre of the first thirty six verses is *Gāyatrī*, of the two next *Bṛhatī*, and of the last *Anushtubh*.

WHEN the shining dawn, advancing hither from afar, whitens (all things) she spreads the light on all sides

2 And you, Aswins, of goodly aspect, accompany the dawn like leaders with your mighty chariot harnessed at a thought

3 By you affluent in sacrifices, may our praises be severally accepted I bear the words (of the worshipper) like a messenger (to you)

4 We Kanwas, praise for our protection the many-loved the many delighting Aswins, abounding in wealth—

5 Most adorable bestowers of strength, distributors of food, lords of opulence, repairers to the dwelling of the donor (of the oblation)

6 Sprinkle well with water the pure unfailing pasturage (of his cattle) for the devout donor (of the oblation)

7. Come, Aswins, to our adoration, hastening quickly with your rapid falcon-like horses.

8. With which in three days and three nights you traverse from afar all the brilliant (constellations).

9. Bringers of the day, (bestow) upon us food with cattle, or donations of wealth; and close the path (against aggression) upon our gains¹

10. Bring to us, Aswins, riches comprising cattle, male offspring, chariots, horses, food.

11. Magnificent lords of good fortune,² handsome Aswins, riding in a golden chariot, drink the sweet *Soma* beverage.

12. Affluent in sacrifices, grant to us who are opulent (in oblations) a spacious unassailable dwelling.

13. Do you who ever carefully protect the *Brahman* amongst men,³ come quickly: tarry not with other (worshippers).

14. Adorable Aswins, drink of this exhilarating, delightful, sweet (*Soma* beverage) presented by us.

15. Bring unto us riches by hundreds and by thousands, desired by many,⁴ sustaining all.

1 *Vi pathah sitaye nam* is explained *asmīkam gavādinām libhāya tadupāyarupān mārgān vāśhena baddhantam yathānyo na pravānti*, or the *vi* may reverse the sense of *sitam* and imply open, *vimunchatam pradarśayatam mārgān*, open, or show to us the paths of profit.

2 Or "lords of bright ornaments," or "of water."

3 *Brahmajanānam yā avishṭam*: one explanation of the first is *Brahmajānam*, the *Brahmana* caste. another is *g. en*, *parivṛtṭam atorāṇa haṇṇakāṇam anam vā. th-* great for so or sacrificial food.

4 Literally, "to be praised by many," *bibubbhīḥ stutyam*, or it may mean "giving a home to many," *bāhuvīḥam*. Berley explains it "vide 3, v. 22."

16 Leaders (of rites), wise men worship you in many places come to us with your steeds

17 Men bearing the clipped sacred grass, presenting oblations, and completely fulfilling (their functions), worship you, Aswins

18 May this our praise to day be conveyed successfully to you, Aswins, and be most nigh to you.

19 Drink, Aswins, from the skin (filled) with the sweet (Soma Juice) which is suspended in view of your car.

20 Affluent in oblations, bring to us with that (chariot) abundant food so that there may be prosperity in horses, progeny, and cattle

21 Bringers of the day, ye rain upon us by the (open) door (of the clouds) the waters of heaven, or (with them fill) the rivers

22 When did the son of Tugra, thrown into the ocean, glorify you, leaders of rites? Then when your chariot and horses descended

23 To Kanva when blinded (by the *Asuras*) in his dwelling, you rendered, Násatyas,¹ effectual aid

24 Rich in showers, come with your newest and most excellent protections when I call upon you

25 In like manner as you protected Kanva, Iriyamedha, Upastuta, and the praise repeating Atri—

26 And in like manner as (you protected) Ansu when wealth was to be bestowed, and Agastya when his cattle (were to be recovered), and Sobhari when food was to be supplied to him),—

¹ The scholast cites YAsca for an unusual etymology of this title of the Aswins which is generally explained those in whom there is no untruth, here one meaning is said to be, born of the earth. *Náśatya* probavau.

27 So praising you, Aswins, rich in showers, we solicit of you happiness as great or greater than that (which they obtained)

28 Ascend, Aswins your sky touching chariot with a golden seat and golden reins

29 Golden is its supporting shaft, golden the axle, both golden the wheels

30 Come to us, affluent in sacrifices, from afar, come to this mine adoration

31 Immortal Aswins, destroyers of the cities of the *Dasas*,¹ ye bring to us food from afar

32 Come to us Aswins, with food, with fame, with riches, *Nāsatyas*, delighters of many

33 Let your sleek, winged, rapid (horses) bring you to the presence of the man offering holy sacrifice

34 No hostile force arrests that car of yours', which is hymned (by the devout), and which is laden with food

35 Rapid as thought, *Nasātyas*, (come) with your golden chariot drawn by quick footed steeds

36 Affluent in showers taste the wakeful desirable *Soma* combine for us riches with food

37 Become apprised, Aswins, of my recent gifts, how that *Kasu* the son of *Chedi* has presented me with a hundred camels and ten thousand cows

38 The son of *Chedi*, who has given me for servants' ten *Rajas*, bright as gold, for all men are

1 *Purvir asnantau dasib* the first word is rendered *purih*, or *bahvib*, many [to the latter sense, the clause is explained as "taking away much food from the enemy ye bring it to us"]

2 Having taken these *Rajas* prisoners in battle he gives them to me in servitude, *yuddhe parājitan grīhitvā tām dāsatwenasmaḥ dattavān*.

beneath his feet, all those around him wear cuirasses of leather ¹

39 No one proceeds by that path which the Chedis follow, no other pious man as a more liberal benefactor confers (favour on those who praise him)

ANUVA'KA II

ADHYAYA VIII — (Continued)

SUKTA I (VI)

The deity is Indra except in the last triplet in which it is the donation of Tīrindira the son of Parasu, the *Rishi* is Vatsa, the son of Kanwa the metre *Gayatri*

INDRA, who is great in might like Parjanya the distributor of rain, is magnified by the praises of Vatsa²

2 When his steeds³ filling (the heaven-) bear onwards the progeny of the sacrifice,⁴ then the pious (magnify him) with the hymns of the rite⁵

3 When the Kanwas by their praises have made

¹ Charmamnáḥ is explained Charmamayasya kavachīder dhārane kritābhyāsāḥ practised in wearing armour of leather, or charma may mean charanastāḍhanāni aswāḍini vāhanāni means of going vehicles horses and the like i.e., exercised in their management in war

² Sāma Veda II 657 [II 5 2 10 1] Yajur Veda 7 40

³ The text has vahnayah interpreted vāhakāḥ aswāḥ.

⁴ I.e., Indra [Cf. infra V 28]

⁵ Sāma Veda II 659 [II 5 2 10 3]

Indra the accomplisher of the sacrifice, they declare all weapons needless ¹

4 All people (all) men bow down before his anger, as rivers (decline) towards the sea ²

5 His might is manifest, for Indra folds and unfolds both heaven and earth as one spreads or rolls up) a skin ³

6 He has cloven with the powerful hundred edged thunderbolt the head of the turbulent Vritra ⁴

7 In front of the worshippers we repeatedly utter our praises, radiant as the flame of fire

8 The praises that are offered in secret shine brightly when approaching (Indra) of their own will the Kanwas (combine them) with the stream of the Soma

9 May we obtain, Indra that wealth which comprises cattle, horses and food, before it be known to others ⁵

10 I have verily acquired the favour of the true protector (Indra) I have become (bright) as the sun ⁶

11 I grace my words with ancient praise, like Kanwa whereby Indra assuredly enjoys vigour ⁷

¹ Jamī bruvata āyudham The first is explained prayojana rahitam or āyudham may imply Indra āyodhanasīlam Indram when Jāmī put for Jāmim will have its usual sense 'kinsman'—they call Indra bearing weapons brother, bhrātāram bruvate Sama Veda II 658 [II 5 2 10 2]

² Sāma Veda I 137 [I 2 1 5 3]

³ Ibid I 181 [I 3 2 4 8]

⁴ Ibid II 1002 [II 8 1 13 2]

⁵ Rather so as to know it *se*, gain it, before others 'anyebhah purvameva jñānāya Cf viii 1 3 9.

⁶ Ibid I 151 II 850 [I 2 2 1 8 II 7 1 5 1]

⁷ Ibid II 850 [II 7 1 5 2, reading Janmanā (or manmanā)]

12 Amid those who do not praise thee, Indra, amid the Rishis who do praise thee, by my praise being glorified, do thou increase ¹

13 When his wrath thundered, dividing Vritra joint by joint, then he drove the waters to the ocean

14 Thou hast hurled thy wielded thunder bolt upon the impious Sushna thou art renowned, fierce Indra, as the showerer (of benefits)

15 Neither the heavens, nor the realms of the firmament nor the regions of the earth,² equal the thunderer Indra in strength

16 Thou Indra, hast cast into the rushing streams him who lay obstructing thy copious waters.

17 Thou hast enveloped with darkness, Indra him who had seized upon these spacious aggregated (realms of) heaven and earth

18 Amidst those pious sages³ amidst these Bhrigus, who have glorified thee, hear also, fierce Indra, my invocation

19 These,⁴ thy spotted cows, the nourisher of the sacrifice, yield, Indra, their butter, and this mixture (of milk and curds)⁵

20 These prolific cattle became pregnant, having

1 Sāma Veda II 852 [II 7 1 5 3]

2 The text has only the 'actual names' but in the plural—the bhū, the firmaments, the earths na dyāvo nāntarikshāni na bhūmīyah

3 Sāyana adds, "the Angirases"

4 Sāma Veda I 187 [I 1 2 5 3]

5 Or rather, "milk to mix (with the Soma)"

taken into their mouths, Indra, (the products of thy vigour)¹ like the all-sustaining sun.

21. Lord of strength, the Ṛanwas verily invigorate thee by praise: the effused *Soma* juices (invigorate) thee.

22. Indra wielder of the thunderbolt, excellent praise (is addressed to thee) on account of thy good guidance, as is most extended sacrifice.

23. Be willing to grant us abundant food with cattle: (to grant us) protection, progeny, and vigour.

24. May that herd of swift horses, which formerly shown among the people of Nahusha, (be granted), Indra, to us.

25. Sage Indra, thou spreadest (the cattle) over the adjacent pastures when thou art favourably inclined toward us.

26. When thou puttest forth thy might, thou reignest, Indra, over mankind: surpassing art thou, and unlimited in strength.

¹ The text is *tvā āsā garbham achakṛīran*, "thee with the mouth the embryo they made." According to the scholiast, the plants that sprung up after the destruction of Vritra and the consequent fall of rain, were the vigour (*virya*) of Indra, and by feeding upon them the cattle multiply. [Sāyana quotes a legend from the Kāthaka, Ch. xxxvi, to the effect that after Indra killed Vritra, his virility (*virya*) passed into the waters, plants and trees. *Indrasya vai vritram jaghnusha indriyam viryam apākramat, tad idam sarvam anuprāviśad apa ośhadur vanaspatīm, &c.*] The application of the simile is not very obvious, *pari dharmeva suryam*, as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things, *dharma dhārakam poshakam udakam rasmayo garbhatupent bibhrati tadvat*; or the comparison may be, *yathā suryah paritih sarvam jagad dhatte tadvat kṛtānasya jagato dhārakam Indrasya viryam*, as the sun supports the whole world, so is the vigour of Indra the sustainer of the universe.

27 The people offering oblations call upon thee the prevader of space, with libations for protection

28 The wise¹ (Indra) has been engendered by holy rites on the skirts of the mountains, at the confluence of rivers

29 From the lofty region in which prevailing he abides, Indra the intelligent looks down upon the offered libation²

30 Then (men) behold the daily light of the ancient shedder of water,³ when he shines above the heaven

31 All the Kānwas Indra magnify thy wisdom, thy manhood, and most mighty / ne thy strength

32 Be propitiated Indra by this my praise, carefully protect me and give increase to my understanding

1 The text has only *Vipra* the sage. Sāyana supplies *Indra Mahidhara* (*Yajur Veda* 26 15) understands *medhāvī* *Somah*. He also interprets *dhīyā* understanding: the Soma is produced by the thought that wise men will perform sacrifice by me. Sāyana's conclusion of the purport of the verse is that men ought to sacrifice in those places where Indra is said to be manifested. See also *Sāma Veda* I 14 3 [1 2 1 5 6]

2 *Samudram* the sea: the comment explains it here *Samundana nilam* the exuding or affluent, the Soma. [Another explanation is that Indra identified with the sun looks down from the firmament on the ocean (or world) enlightening it by his rays].

3 Indra is identified with the sun. *Vāsaram* as an epithet of *Jyotiḥ* is variously explained as *nirvāsakam* clothing enveloping or *nivāsahetubhutam* the cause of abiding, or [as an adverbial accusative of time 'during the day,' *atyantasanyogedvitiya*] *kṛtīnamahar udayaprabhṛity āstamayānam yāvat*, the light that lasts throughout the day from sunrise to sunset; *retasah* is also differently explained as *gantuh* the goer or *udakhatatā* water having. [*Sāma Veda* I 1 1 2 10]

33. Wielder of the thunderbolt, magnified (by our praises), we thy worshippers have offered to thee these prayers for our existence.

34. The Kanwas glorify Indra; like waters rushing down a declivity, praise spontaneously seeks Indra.

35. Holy praises magnify Indra, the imperishable, the implacable,¹ as rivers (swell) the ocean.

36. Come to us from afar with thy beloved horses: drink Indra, this libation.

37. Destroyer of Vritra, men strewing the clipped sacred grass invoke thee for the obtaining of food.

38. Both heaven and earth follow thee as the wheels (of a car follow) the horse; the streams of the Soma poured forth (by the priests) follow (thee).

39. Rejoice, Indra, at the heaven-guiding² sacrifice at Saryanâvat;³ be exhilarated by the praise of the worshipper.

40. The vast wielder of the thunderbolt, the slayer of Vritra, the deep quaffer of the Soma, the showerer roars near at hand in the sky.

41. Thou art a *Rishti*, the first-born (of the gods), the chief, the ruler (over all) by thy strength: thou givest repeatedly, Indra, wealth.

42. May thy hundred sleek backed horses bring thee to our libations, to our (sacrificial) food.

43. The Kanwas augment by praise this ancient rite intended (to obtain) an abundance of sweet water.

¹ Literally, "whose wrath is unsubdued by others," *para-anabhibhuto krodho yasya*.

² Or, "to be offered by all the priests," *swarnave, sarvasu ritwigbhir netavye*.

³ According to the scholiast, Saryanâ is the country of Kuntiketta, and Saryanâvat a lake in the neighbourhood.

44 The mortal ador-er) selecta at the sacrifice Indra from among the mighty (gods) he who is desirous of wealth (worships) Indra for protection

45 May thy horses, praised by the pious priests, bring thee, who art the praised of many, down to drink the *Soma*

46 I have accepted from Tṛiṇḍira the son of Parsu, hundreds and thousands of the treasures of men¹

47 (These princes) have given to the chaunter Pajra² three hundred horses, ten thousand cattle

48 The exalted (prince) has been raised by fame to heaven for he has given camels laden with four loads of gold) and *Padara* people (as slaves),

SUKTA II (VII)

THE deities are the Maruts the *Rishi* is *Punर्वता* of the family of Kaṇwa, and metre *Gāyatri*, as before

WHEN the pious worshipper offers you, *Maruts*, food at the three diurnal rites,³ then you have sovereignty over the mountains

1 *Yādānām*, from *yadu* a synonym of *manushya*, *yādāz-eva yādāb* or it may be rendered *yadukulajānām*, of those born of the race of *Yadu* who have been despoiled by *Tṛiṇḍira*. [Or it might mean 'I among men have accepted' &c.]

2 *Pajraya Sāmnē*, to *Sāman* the reciter of praises or to one of the race of *Pajra* as the *Rishi* *Kakshivat*, the repeater of hymns [Cf. *Sūtra* p. 24.]

3 *Trishtubham ishām* the epithet is variously explained—chief at the three daily libations *trishu savaneshu prasasyam*, praised by the three deities *trishu devaib stutam* or accompanied by hymns in the *Trishtubh* metre, i.e., the *Soma* offering at the mid day libation

2 When, glorious and powerful (Maruts), you fit out your chariot, the mountains depart¹ (from their places).

3. The loud-sounding sons of Prisnī drive with their breezes² (the clouds), they milk forth nutritious substance.

4. The Maruts scatter the rain, they shake the mountains, when they mount their chariot, with the winds.

5. The mountains are curbed, the rivers are restrained at your coming, for the upholding³ of your great strength.⁴

6. We invoke you for protection by night, (we invoke) you by day, (we invoke) you when 'the sacrifice is in progress.

7. Truly these purple-hued, wonderful, clamorous Maruts proceed with their chariots in the height above the sky.

8. They, who by their might open a radiant path, for the sun to travel, they pervade (the world) with lustre.

1 Nyahāsata, from hā gatau, they move out of your way through fear.

2 Vāyubhīh, with the winds or the spotted deer, the horses of the Maruts.

3 Vidharmanē mahe sushmāya niyemire, vidharanāya mahate. yushmadixāya balāya awayam eva niyamante. The mountains and rivers of their own accord restrained for sustaining your great strength; they abide together in one place through fear of your coming and strength, yushmad-yāmād balāchcha bhityaikatraitakāshāne niyatā variante.

4 Rather, "when the mountains are curbed at your coming, (and) the rivers are stayed for the sustaining of your great strength,"—the sense running on from v. 4.

9. Accept, Maruts, this my praise, (accept, mighty ones, this my adoration, (accept) this my invocation.

10. The milch kine¹ have filled for the thunderer three lakes² of the sweet (beverage) from the dripping water-bearing cloud.³

11. When, Maruts, desirous of felicity, we invoke you from heaven, come unto us quickly.

12. Munificent, mighty Rudras,⁴ you in the sacrificial hall are wise (even) in the exhilaration (of the Soma).

13. Send us, Maruts, from heaven exhilarating, many-lauded, all-sustaining riches.

14. When, bright (Maruts, you harness your car over the mountains, then you exhilarate (yourselves) with the effusing Soma juices.

15. A man should solicit happiness of them with praises of such an unconquerable (company).⁵

16. They who, like dropping showers, inflate heaven and earth with rain, milking the inexhaustible cloud.

1 Prisinayah, the cows, the mothers of the Maruts—*maru-mâtri-bhutâ gâvah*, or it may be put for the sons of Prismi, the Maruts [Another explanation is *mâdhyamikâ vâchah*, the hymns at the mid-day libation being recited in a middle tone].

2 The libations of milk, etc, mixed with the Soma at the three diurnal rites; or the libations of Soma, filling the three vessels, the Dronakalasa, the Adhavanasya, and the Putabhrit.

3 *Utsam kabandham udrinam* is explained, *utsravanasilam*, exuding, dropping; *udakam*, water; *udrinam udakavantam waghnam*, having water, a cloud. [It probably means, "(they have milked) the dripping water from the cloud]"]

4 Explained in the commentary as the sons of Rudra, *rudra-putrah*.

5 Rather, "a man should solicit by his praises the happiness which belongs to them, to such an unconquerable (company)."

17. The sons of Prishni rise up with shouts, with chariots, with winds, with praises.

18. We meditate on that (generosity) whereby for the sake of granting them riches you have protected Turvasa and Yadu and the wealth-desiring Kanwa.

19 Munificent (Maruts), may these (sacrificial) viands, nutritious as butter, together with the praises of the descendant of Kanwa, afford you augmentation.

20 Munificent (Maruts), for whom the sacred grass has been trimmed, where now are you being exhilarated? What pious worshipper (detains you as he) adores you?

21. (Maruts) for whom the sacred grass is trimmed,¹ it cannot be (that you submit to be detained), for you have derived strength from the sacrifice, formerly (accompanied) by our praises²

22 They have concentrated the abundant waters, they have held together the heaven and earth, they have sustained the sun, they have divided (Vritra) joint by joint with the thunderbolt.³

23 Independent of a ruler, they have divided Vritra joint by joint: they have shattered the mountains, manifesting manly vigour.

24 They have come to the aid of the warring Trita, invigorating his strength, and animating his

1 *Vrikta varhishah* may also mean "those by whom the grass has been trimmed"—the priests, when the sense will be, "It cannot be, for, priests, by your praises preceding (those of others) you have propitiated the energies of the Maruts, the objects of the sacrifice."

2 Or. "For by the former praises (of others) you have roused strength connected with the sacrifice"

3 Śāyana renders it "they have planted the thunderbolt in (Vritra's) every limb"

acts, they have come to the aid of Indra, for the destruction of Vritra

25. The brilliant (Maruts, bearing the lightning in their hands, radiant above all, gloriously display their golden helmets on their heads

26 Glorified (Maruts), by Usanas,¹ when you approach from afar to the opening of the rainy (firmament), then (the dwellers on earth), like those in heaven are clamorous through fear²

27 Come, gods, to (show your) liberality at our sacrifice, with your golden-footed steeds

28 When the spotted antelope or the swift tawny deer conveys them in their chariot, then the brilliant (Maruts) depart, and the rains have gone³

29 The leaders of rites have proceeded with downward chariot-wheels to the *Rijikā* country, where lies the *Saryandvat*, abounding in dwellings, and where *Soma* is plentiful

30 When Maruts, will you repair with joy-bestowing riches to the sage thus adoring you, and soliciting (you for wealth?)

31 When was it, Maruts, who are gratified by praise, that you really deserted Indra?⁴ who is there that enjoys your friendship?

¹ Usanā, Usanasā kāvyena rishinā stuyamānāḥ or it may be for usanasah, i. e., desiring worshippers, stotrin kāmāyamānāḥ

² The text has only dyaus na chakradad bhīyā like heaven, calls out with fear.

³ Sāyana explains rinan as "they flow in every direction," sarvatra pravahanti

⁴ That is they never deserted him, but alone of the gods stood by him in his conflict with Vritra—an obvious allegory. Indra dispersed the clouds with his allies, the winds. In the *Āitareya Brāhmana* 3. 20 or *Adhyāya* 12, *Khan* 11. 8, Indra desired

32. Do you of our race of Kanwa praise Agni together with the Maruts, bearing the thunderbolt in their hands, and armed with golden lances.

33. I bring to my presence, for the sake of most excellent prosperity, the showerers (of desires), the adorable (Maruts), the possessors of wonderful strength.

34. The hills, oppressed and agitated by them, move (from their places); the mountains are restrained.¹

35. (Their horses), quickly traversing (space), bear them travelling through the firmament, giving food to the worshipper

36. Agni was born the first among the gods, like the brilliant² sun in splendour, then they (the Maruts) stood round in their radiance³

the gods to follow him, which they did; but when Vritra breathed upon them they all ran away except the Maruts. They remained encouraging Indra, saying, *prahara bhagavojahi virayaswa*, Strike, lord, kill, show thyself a hero, as embodied in Sukta 96 of Mandala 8.

¹ *Grāyo nyahate parvatāschin nyemire*: the *nyahate* is explained *nitarām gachchhanti marudvegena sthandi prachyavante*, by the violence of the winds they fall from their place; for *nyemire*, we have only *nyamyante*. *Parvatāh* may be interpreted *meghāh* the clouds, or *lrgre hills mahāntāh silochchayāh*, in contrast to *grāyah*, which are *kābudrāh silochchayāh*, small heaps of rock.

² *Chhandas* is explained as *upachchhandaniya*, the adorable

³ The scholiast intimates that this verse refers to the ceremony called *Agnimāruts*, when Agni is first worshipped, even the Maruts.

SUKTA III (VIII)

THE deities are the Aswins; the *Rishi* is Sadhwansa,¹ of the family of Kanwa, the metre is *Anushtubh*.

COME to us, Aswins, with all your protections. Dasra², riders in a golden chariot, drink the sweet *Soma* beverage.

2 Aswins, partakers of sacrificial food decorated with golden ornaments, wise, and endowed with profound intellects, come verily in your chariot, invested with solar radiance

3. Come from (the world of) man, come from the firmament, (attracted) by our pious praises, drink Aswins, the sweet *Soma* offered at the sacrifice of the Kanwas

4 Come to us from above the heaven, you who love the (world) below,³ (come) from the firmament, the son of Kanwa has here poured forth for you the sweet *Soma* libation

5 Come, Aswins, to drink the *Soma* at our sacrifice, you who are praised (by him) (and honoured) by his pious acts, benefactors of the worshipper, sages and leaders of rites⁴

1 By v 8, perhaps v 11, he appears to be named also Vatsa, the son of Kanwa [see v 1, next hymn]

2 Adha-priyā is explained as "pleased by the Soma in the world below or pleased by praise"

3 The second part of the stanza is rendered intelligible by the scholiast only by taking great liberty with some of the terms, and, after all the meaning is questionable, svahā stomasya vardhanā pra kavī dhātubhir nara Swāhā he renders as the voc dual, swāhākṛitau swāhākāreṇa ishītau, worshipped with the form swāhā, or swāhā may mean vāch or stuti, vāchā stutau Stomasya he renders by stotun Or the whole may be in the vocative, and connected with the first part. [Śāyana prefers to

6 Leaders of rites, when the *Rishis* formerly invoked you for protection, you came, so now, Asvins, come at my devout praises

7. Familiar with heaven,¹ come to us from the sky or from above the bright (firmament) favourably inclined to the worshipper, (come), induced by his pious acts,² hearers of invocations (come, induced) by our praises

8. What others than ourselves adore the Asvins with praises? the *Rishis* Vatsa, the son of Kanwa, has magnified you with hymns

9 The wise adorer invokes you hither with praises, Asvins, for protection sinless, utter destroyers of enemies, be to us the sources of felicity

10 Affluent in sacrifices, when the maiden (Surya) mounted your chariot, then, Asvins, you obtained all your desires

11 From whatsoever (you may be) come, Asvins, with your thousandfold diversified chariot the sage Vatsa, the son of Kavi,³ has addressed you with sweet words

12 Delighters of many, abounding in wealth, bestowers of riches, Asvins, sustainers of all, approve of this mine adoration

connect d ītibhī with a supplied imperative, or with *narā*, i. e., *karmabhir yashtuh pravardhakau bhavatam* or *buddhibhir ātmiyāḥ karmabhir vā sarveśhām netārau*]

1 Swar vidā, explained as *dyulokasya lambhayitārau* causing to obtain heaven

2 Sayana connects *dhībhi* with the Asvins, "come with your minds (favourable to us)

3 Vatsah kāvyah kavīh kāvyah is explained *kavēh putrah*, which may mean the son of the sage, that' is, of Kanwa. See v 8

13 Grant us, Aswins, all riches that may not bring us shame, make us the begetters of progeny in due season, subject us not to reproach

14 Whether, Násatyas, you be far off, or whether you be nigh, come from thence with your thousand fold diversified chariot

15 Give, Násatyas, food of many kinds dripping with butter to him *Rishi* Vatsa, who has magnified you both with hymns

16 Give, Aswins, invigorating food, dripping with butter, to him who praises you, the lords of liberality, to obtain happiness, who desires affluence

17 Confounders of the malignant, partakers of many (oblations), come to this our adoration, render us prosperous readers (of rites), give these (good things of earth) to our desires

18 The *Priyamedhas* at the sacrifices to the gods invoke you, Aswins, who rule over religious rites,¹ together with your protections

19 Come to us, Aswins, sources of happiness, sources of health, (come), adorable (Aswins), to that Vatsa, who has magnified you with sacrifices and with praises

20 Leaders (of rites), protect us with those protections with which you have protected Kanwa and Medhātithi, Vasa and Dasavraja, with which you have protected Gosarya²

21. (And) with which, leaders (of rites), you protected Trasadasyu when wealth was to be acquired.

¹ A Bráhmāna is quoted for the Aswins being the ministrant priests the Adhwaryus of the gods, aswinau hi devānām adhwaryu

² Or Sayu, whose barren cow the Aswins enabled to give milk

do you with the same graciously protect us, Aswins, for the acquirement of food

22 May (perfect) hymns and holy praises magnify you Aswins protectors of many, exterminators of foes, greatly are you desired of us

23 The three wheels (of the chariot) of the Aswins, which were invisible, have become manifest do you two, who are cognisant of the past, (come) by the paths of truth¹ to the presence of living beings

SUKTA IV (IX)

THE verses as before, the *Rishi* is *Sasakarna*, the metre of the second third and last two verses is *Gāyatrī*, of the first, fourth sixth fourteenth, and fifteenth, *Bṛhats*, of the fifth, *Aakubh*, of the tenth *Trishtubh* of the eleventh, *Varḍj*, of the twelfth *Jagati*, and of the rest, *Anushtubh*.

COME, Aswins, without fail for the protection of the worshipper,² confer upon him a secure and spacious dwelling, drive away those who make no offerings

2 Whatever wealth may be in the firmament, in heaven or among the five (classes) of men, bestow, Aswins, (upon us)

3 Recognise, Aswins, (the devotions) of the son of Kanwa as (you have recognised) those former sages who have repeatedly addressed pious works to you

¹ *Patrabhir* is explained by *padair*, which meant wheels, in the former line *ritasya* is variously explained as truth, water or the sacrifice which the paths or wheels are said to cause, *satyasya udakasya yajnasya vā hetubhutaish padair*

² *Vatsasya* *avase*, as if it were the name of the *Rishi* [Or perhaps *Sāyana* may mean that *vatsa* is here used for *statra*. Cf. Mahidhara's note quoted in S vi].

4 This oblation¹ is poured out, Aswins, to you with praise this sweet savoured *Soma* is offered to you, who are affluent with food (animated) by which you mediate (the destruction of) the foe.

5 Doss of many deeds Aswins, preserve me with that (healing virtue) deposited² (by you) in the waters, in the trees in the herbs

6 Although, *Nāsatyas*, you cherish (all beings), although divinities, you heal (all disease), yet thus your adorer does not obtain you by praises (only), you repair to him who offers you oblations³

7 When verily you arrive, Aswins, the *Rishi*, understands with excellent (comprehension) the praise (to be addressed to you) he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire⁴

8 Ascend at once, Aswins, your light moving chariot, may these my praises bring you down radiant as the sun

9 Acknowledge, *Nāsatyas* that we may bring you⁵

1 *Gharma* has for one explanation *prayargyam* a ceremony so called. It is also the name of a sacrificial vessels as well as of the oblation it contains *ghrimasya havisha ādhārabhūto mahāvīr gharman*

2 The text has only *kṛitam* made or done, the scholiast supplies *bheshajam* a medicament [Śāyana however, takes *kṛitam* as a vādic form for the second person dual of the third pret *akāśtam*]

3 The scholiast explains this to mean that praise to be efficacious must be accompanied by offerings

4 *Gharman* *sinchād atharvan* in the innovious fire *shinsake agnau* or in the fire kindled by the *Rishi Atharvan* as by a previous text *tvām atharvo miramanthata*.

down to-day by the prayers and the praises of the son of Kanwa¹

10 Consider (my praises) in the same manner as (you have considered) when Kakshivat praised you, when the Rishi Vyaswa, when Dirghatamas, or Prithin, the son of Vera, glorified you in the chambers of sacrifice.

11. Come (to us as) guardians of our dwelling, become our defenders, be protectors of our dependants,² cherishers of our persons: come to the dwelling for (good of) our sons and grandsons.³

12. Although, Aswins, you should be riding in the same chariot with Indra, although you should be domiciled with Vāyu, although you should be enjoying gratification along with the Adityas and Ribhus, although you be proceeding on the tracks of Vishnu, (nevertheless come hither).

13. Inasmuch as I invoke you, Aswins, to-day for success in war (therefore grant it), for the triumphant protection of the Aswins is most excellent for the destruction (of enemies) in battle.

14. Come, Aswins, these libations are prepared for you: those libations which were presented you by Turvasa and Yadu, they are now offered to you by the Kanwas.

15 The healing drug, Násatyas, that is afar off or nigh, wherewith (you repaired to (his) dwelling so

¹ Sāyana explains it, "Regard (the prayers) of me the son of Kanwa, that we may bring you down by these prayers and praises

² Jagatā jangamasya prāṇātasya asmadvasya pālakau. protectors of our moveable living beings—either our dependants, or as M Langlois renders it, our animals

³ Or, "Come to the dwellings of our sons and grandsons."

the sake of Vimada do you who are of surpassing wisdom now grant to Vatsa *

16 I awake with the pious praise of the Aswins, scatter, goddess, (the darkness) at my eulogy, bestow wealth upon (us) mortals-

17 Ushas truth speaking mighty goddess, awake the Aswins invoker of the adorable (deities, arouse them) successively, the copious sacrificial food (is prepared) for their exhilaration

18 When, Ushas thou movest with thy radiance, thou shinest equally with the sun, and this chariot of the Aswins proceeds on the hall of sacrifice frequented leaders (of the rite)

19 When the yellow *Soma* plants milk forth (their juice) as cows from their udders when the devout (priests) repeat the words of praise then O Aswins, preserve us

20 Endowed with great wisdom preserve us for fame, for strength for victory* for happiness for prosperity

21 Although, Aswins you be seated in the region of the paternal* (heaven engaged in) holy rites, or, glorified by us, (abide there) with pleasures, (yet come hither)

* Sāyana explains it: 'together with that (drug) do you who are of surpassing wisdom now grant a dwelling to Vatsa, as (ye did) to Vimada

* Sāyana takes *nrishakya* as an epithet of *sarmane* 'for happiness to be borne by men' *nrishih sadhavya sukhāya*

3 In the original *p tuh* which explained as *dyulokasya* or *yajamānasya* In the latter sense we must render the clause 'If you abide with your praises in the sacrificial hall of the worshipper, or with the pleasure conferring (oblations), then come hither

SUKTA V. (X.)

THE deities are as before; the *Rishi* is *Pragātha*, sons of *Kanwa*; the metre varies—that of the first verse is *Bṛhātī*; of the second, *Madhyejyotiṣ*, *Trishtubh*; of the third, *Anushtubh*; of the fourth, *Aśṭāpankti*; of the fifth, *Bṛhātī*; and of the sixth, *Śatobṛhātī*.

WHETHER, Aswins, you are at present where the spacious halls of sacrifice (abound), whether you are in yonder bright sphere of heaven, or whether you are in a dwelling constructed above the firmament, come hither.

2. In like manner, as you have prepared, Aswins, the sacrifice for *Manu*, consent (to prepare it) for the son of *Kanwa*; for I invoke *Bṛhaspati*, the universal gods, *Indra*, and *Vishnu*, and the Aswins with rapid steeds

3. Invoke those Aswins, who are famed for great deeds, induced (to come hither) for acceptance (of our oblations), of whom among the gods the friendship is especially to be obtained.

4. Upon whom (all) sacrifices are dependent,¹ of whom there are worshippers in a place where there is no worship,² those two familiar with undecaying sacrifices (I invoke) with praises, that you may drink the sweet juice of the *Soma*.

5. Whether, Aswins, you abide to-day in the west; whether opulent in food, you abide in the east; whether

¹ *Yajor adhi pra yajñib, aswinor upari sarve yajñā prabhavanti*, alluding, the commentator says, to a legend in which it is said that the Aswins replaced the head of the decapitated *Yajna*. *Taitt. Samhita* vi. 4. 9. 5.

² *Asure santi surayah, stotrahite dese yajoh stotrah santi* is the explanation of the scholiast.

you sojourn with Druhyu, Anu, Turvasa, or Yadu, I invoke you; therefore, come to me.

6. Protectors of many, whether you traverse the firmament, or pass along earth and heaven; whether you ascend your chariot with (all) your splendours; come from thence, Aswins, hither.

SUKTA VI. (XI).

THE deity is Agni, the *Rishi* Vatsa, of the race of Karmā; the metre of the first verse is the *Gāyatrī* termed *Pratishthā*, of the second, that termed *Vārdhamānā*, of the next seven, the ordinary *Gāyatrī*, and of the tenth *Trishtubh*.

AGNI, who art a god among mortals,¹ (and among gods), thou art the guardian of religious obligations, thou art to be hymned at sacrifices

2 Victor (over enemies), thou art to be hymned at solemn rites thou, Agni, art the charioteer of sacrifices.

3. Do thou, Jātavedas, drive away from us those who hate us; (drive away), Agni, the impious hostile hosts.

4 Thou desirest not, Jātavedas, the sacrifice of the man who is our adversary, although placed before thee.

5 Prudent mortals, we offer abundant homage to thee, who art immortal and all-knowing.

6. Prudent mortals, we invoke the sage deity Agni with hymns to propitiate him for our protection

¹ The text has only mortals, and the scholiast asserts that amongst gods it thereby implied [Sāyana rather says, "Agni, thou, the divine, art among mortals (and among gods) the guardian of religious rites]"

7 Vatsa,* by the praise that seeks to propitiate thee, Agni would draw thy thought³ from the supreme assembly (of the gods)

8 Thou lookest upon many places, thou art lord over all people, we call upon thee in battles⁴

9 Desiring strength, we call upon Agni for protection in battles, upon him who is the granter of wonderful riches (won) in conflicts⁵

10 Thou the ancient art to be hymned at sacrifices from eternity the invoker of the gods thou sittest (at the solemnity) entitled to laudation cherish, Agni, thine own person, and grant us prosperity

1 Mahidhara interprets Vatsa by yajamāna the sacrificer dear to Agni as a calf or child vatsa samah priyah, Yajur Veda II 115

2 Mano yamat mana āyamayati or as Mahidhara more explicitly interprets at mana āhritya grāhate manonigrahams karoti. For Twām kāmayaḥ grā, Benfey's text, Sāma Veda I 5 II 516 [I 1 1 5, II 4 2 12 1], reads twām kāmaye grā, I desire thee with my hymn

3 This and the next line, are found in Sāma Veda II 517 518 [II 4 1 12 2 3]. In the first stanza the printed Sāman reads d 125 for viśah—countries for people.

4 Benfey renders it "den schatzere then in dem Kampfe."

SIXTH ASHTAKA.

FIRST ADHYAYA.

MANDALA VIII. (Continued).

ANUVAKA II. (Continued).

SUKTA VIL (XII)

This deity is Indra, the *Riksh*, Parvata, of the race of Kanva : the metre is *Ushnik*.

WE solicit,* most powerful Indra, who art the deep-
quaffer of the Soma, that exhilaration* which contem-
plates (heroic deeds), whereby thou slayest the devourer
(of men)

2. We solicit that (exultation) whereby thou hast defended *Adirigu*, the accomplisher of the ten (month's) rule, and the trembling leader of heaven,⁸ (the sun), and the ocean.

I am make the verb is the burden of this and the two next verses, and so throughout the Salts each track terminates with the same word. {Or it may mean, "We solicit thee in possessing the children," *idra madopetam twice victimat*]

A Comptometer made - the first, by its collection, should be a copy, but, though rather an incompatible one, of the second; but the material refers to twinning, underwood. Sims Veda

1. "I have a right to a fair trial by a jury of my peers."
2. "I have a right to a fair trial by a jury of my peers."

3 We solicit that (exhilaration) whereby thou urgest on the mighty waters to the sea, in like manner as (charioteers drive) their cars (to the goal), and (whereby) to travel the paths of sacrifice,

4 Accept, thunderer, this praise (offered) for the attainment of our desires, like consecrated butter; (induced) by which, thou promptly bearest us by thy might (to our objects)

5. Be pleased, thou who art gratified by praise, with this our eulogy swelling like the ocean, (induced) by which), Indra, thou bearest us with all thy protections (to our objects)

6 (I glorify Indra) the deity, who, coming from afar, has given us, through friendship, (riches), heaping (them upon us) like rain from heaven, thou hast borne us (to our objects)

7 The banners of Indra, the thunder-bolt (he bears) in his hands, have brought (us benefits), when, like the sun, he has expanded heaven and earth ¹

8 Great Indra, protector of the good, when thou hast slain thousands of mighty (foes), then thy vast and special energy has been augmented

9 Indra, with the rays of the sun, utterly consumes his adversary like fire (burning) the forests, he spreads victorious

10. This new praise, suited to the season,² approaches, (Indra), to thee offering adoration and greatly delighting (thee), it verily proclaims the measure³ (of thy merits)

1 When he has refreshed them both with rain, according to the comment

2 Or, "connected with sacrifice" *ritvisyāvati*

3 *Mimāṣa* it, is the burthen of this and the two following verses. It is literally, "verily measures"—it is not said what-

11. The devout praiser of the adorable (Indra) purifies in due succession the offering (of the *Soma*); with sacred hymns he magnifies (the might) of Indra; he verily proclaims the measure (of his merits)

12. Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the *Soma* in like manner as the pious praise dilates and proclaims the measure (of the merits).¹

13. I pour the oblation of the sacrifice, like clarified butter, into the mouth (of that Indra), whom wise men addressing with prayers.

14. The excellent praise which Aditi brought forth for the imperial Indra, for our protection, is that which was (the product) of the sacrifice.²

15. The bearers of the oblation glorify (Indra) for his excellent protection³; now, divinity, let thy many-acted horses (bear thee to the offering) of the sacrifice.

16. Inasmuch as thou art exhilarated by the *Soma* shared with Vishnu, or when (offered) by Trita, the son of the waters, or along with the Maruts, so now (be gratified) by (our) libations.⁴

17. Inasmuch, Sakra, as thou art exhilarated (by

Sâyana explains it, Indra-gatân gunân parichechhinatti, It, the praise, discriminates the good properties attached to Indra; mâtâtmayam prakhyâpayati, it makes known his greatness.

¹ Literally, like the dilating praise of the worshipper; it proclaims, etc. Prâchi is explained prakarshena stutyam gunânam prâpnuvati

² Or rather, "belongs to the sacrifice," yajnasya sambandhi bhavati. Aditi's praise may be that in vol. iii. p. 154.

³ Or, "for the sake of his protection and praise."

⁴ Sama Veda I. 384 {1. 4. 2. 3. 4}

'the *Soma*) on the far-distant ocean,' so be thou gratified now, when the *Soma* is effused by our libations

18 Inasmuch, protector of the virtuous, as thou art 'the benefactor of the worshipper offering thee libations, or by whose prayers thou art propitiated, so now be gratified) by our libations

19 I glorify the divine Indra wherever worshipped¹ for your protection (my praises) have reached him for 'the prompt (fulfilment) of the (objects of the) sacrifice

20. (His worshippers) have magnified with many 'sacrifices him to whom the sacrifice is offered, and with many libations the eager puffer of the *Soma*: (they have magnified) Indra with hymns, (their praises) have attained him

21 Infinite are his bounties, many are his glories: ample treasures have reached the donor (of oblations)

22 The gods have placed Indra (foremost) for the destruction of *Vritra*, their praise has been addressed to him to enhance his vigour

23 We repeatedly glorify with praises and adorations him who is great with greatness, who hears our invocations, (to enhance) his vigour

24 The thunderer, from whom neither the heaven and earth nor the firmament are separated from the 'strength of whom, the mighty one, (the world) derives lustre

25 When, Indra, the gods placed thee foremost in the battle, then thy beloved horses bore thee

¹ Sâyana takes *samudra* as meaning the *Soma*, i.e., "If thou art exhilarated by some distant (offering of) *Soma*"

² *Devam, Devam, Indram, Indram* This, it is said, implies Indra as being present at the same time at different ceremonies, or in various forms as in a former passage, vol. III p. 473, v. 18. [This verse is addressed to the priests and the *yajamāna*]

25. When, thunderer, by thy strength thou didst slay Vritra, the obstructor of the waters, then thy beloved horses bore thee.

27. When thy (younger brother) Vishnu by (his) strength¹ stepped his three paces, then verily thy beloved horses bore thee²

28. When thy beloved horses had augmented day by day, then all existent beings were subject unto thee.

29. When, Indra, thy people, the Maruts, were regulated by thee,³ then all existent beings were subject unto thee.

30. When thou hadst placed yonder pure light, 'the sun, in the sky, then all existing beings were subject unto thee.

31. The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsmen in (a prominent) position

32. When the congregated (worshippers) praise him aloud in a place that pleases (him) on the navel (of the earth), in the spot where the libation is effused at the sacrifice, (then)⁴

1 *Yadi te Vishnur ojasā* might be rendered, "when Vishnu by thy strength," but the scholiast renders *te, tavānujāh*.

2 The only reason, apparently, for this phrase—*Ad it te haryatā (kāntau) harī vavakshatuh*—is its having served as the burthen of the two preceding stanzas

3 Or, according to Sāyana, subdued the world for thee, *twadārtham niyachchhanti bhutajātāni*.

4 *Tadānim dhanam pradehi*, connecting the verse with what follows—*uttaratra sambandha*. The second half of the stanza is very elliptical, *nābhā yajnasya dohanā prīdhware*, the navel is, as usual, the altar, *yajna* is said to mean here the Soma, and

33 Bestow upon us, Indra, (wealth) comprising worthy male offspring excellent horses, and good cattle like the ministrant priest (I worship thee) at the sacrifice, (to secure) thy prior consideration

ANUVA'KA III

ADHYAYA I—(Continued)

SUKTA I (XIII)

THE deity is Indra the *Rishi* is Nārada of the Kanva family, the metre is *Ushnik*

INDRA, when the *Soma* juices are effused sanctifies the offerer and the praiser¹ for the attainment of increase giving strength, for he is mighty

2 Abiding in the highest heaven,² in the dwelling of the gods, he is the giver of increase, the accomplisher (of works), the possessor of great renown, the conqueror of (the obstructer of) rains

3 I invoke the powerful Indra for (aid in) the food

dohanā for dohanī abhishavasthāne This is probably an ancient hymn both by its repetitions and combination of simplicity and obscurity

1 Kratum punita ukthyam which Sāyana explains karmanām kartāram stotāram cha but he admits as an alternative the sacrifice called ukthya ukthyakhyam yāgam Sama Veda I 381 [1 4 2 5 1] puts Indra in the vocative—Indra pun she [30 too in Sāma Veda II 2 2 12 1]

bestowing combat : be nigh unto us for our happiness ;¹
be a friend of our increase.²

4. This gift of the offerer of the libation flows to thee, Indra, who art gratified by praise, exhilarated by which thou reignest over the sacrifice.³

5. Bestow upon us, Indra, that which, when pouring out the libation, we solicit of thee ; grant us the wondrous wealth that is the means of obtaining heaven.⁴

6. When thy discriminating eulogist has addressed to thee overpouring⁵ praises, then if they are acceptable to thee, they expand like the branches (of a tree)

7. Generate thy eulogies as of old,⁶ hear the invocation of the adorer : thou bearest in thy reiterated exultation (blessings) to the liberal donor (of the oblation)

8. The kind and true words of him who in this hymn is called the lord of heaven sport like waters flowing by a downward (channel).

1 Sáyana says, "when wealth or happiness is sought," sukhe dhano vá lipsite sati.

2 This and the preceding occur in Sâma Veda II. 97. 98. [II. 1. 2. 12. 2. 3]. [Sáyana remarks that bhara may here mean "sacrifice," most of the words signifying "combat" having this second meaning also]

3 The text has barhishah, "over the sacred grass," put for the rite at which it is strewn.

4 *I.e.*, Able to overpower enemies, satrunâm prasthahana-samarthâh.

5 Swarvidam, swargasya lambhakam. [the printed text has sarvasya]; or it may mean one who possesses or communicates knowledge of heaven, swargasya veditâram, *i.e.*, a son.

6 *I.e.*, By granting the expected fruit.